THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

From the Knickerbocker for April.

THE HAPPY HOME.

I love the hearth where evening brings
Her loved ones from their daily tasks,
Where virtue spreads her spotless wings,
And vice, foul serpent, never basks;
Where sweetly rings upon the ear
The blooming daughter's gentle song,
Like heavenly music whisper'd near,
While thrilling hearts the notes prolong.

For there the father sits in joy,
And there the cheerful mother smiles,
And there the laughter-loving boy,
With sportive tricks the eve beguiles;
And love, beyond what worldlings know,
Like sunlight on the purest foam,
Descends, and with its cheering glow
Lights up the Christian's happy home.

Contentment spreads her holy calm
Around a resting-place so bright,
And gloomy sorrow finds a balm,
In gazing at so fair a sight;
The world's cold selfishness departs,
And discord rears its front no more,
There pity's pearly tear-drop starts,
And charity attends the door.

No biting scandal fresh from hell
Grates on the ear, or scalds the tongue;
There kind remembrance loves to dwell,
And virtue's meed is sweetly sung;
And human nature soars on high,
Where heavenly spirits love to roam,
And vice, as stalks it rudely by,
Admires the Christian's happy home.

Oft have I joined the lovely ones,
Around the bright and cheerful hearth,
With father, mother, daughters, sons,
The brightest jewels of the earth;
And while the world grew dark around,
And fashion called her senseless throng,
I've fancied it was holy ground,
And fair girl's, a seraph's song.

And swift as circles fade away,
Upon the bosom of the deep,
When pebbles toss'd by boys at play
Disturb its still and glassy sleep,
The hours have sped in pure delight,
And wand'ring feet forgot to roam,
While waved the banners of the night
Above the Christian's happy home.

The rose that blooms in Sharon's vale,
And scents the purple morning's breath,
May in the shades of evening fail,
And bend its crimson head in death;
And earth's bright ones amid the tomb
May like the blushing rose decay;
But still the mind, the mind shall bloom,
When time and nature fade away.

And there, amid a holier sphere,
Where the archangel bows in awe,
Where sits the King of glory near,
To execute his perfect law,
The ransom'd of the earth, with joy,
Shall in their robes of beauty come,
And find a rest without alloy,
Amid the Christian's happy home.

For the Churchman.

TO A WORLDLY MERCHANT.

Soul of burning enterprise,
Rising with the sun,
Glowing like his wheels of fire,
Till the day be done!
Whither art thou flying? tell!
Where is thy glad home?
Is thy flame the only spell,
Urging thee to roam?
Gold of earth! is she the star
Lighting up thy way?
Dreams of lore! are they the car
Wafting thee astray?
Bubbles art thou grasping now,
Rainbows bright, but vain?
Flow'rs all thornless for the brow?
Balms for every pain?
While thou floatest down the tide
In thy freighted bark,
Seek'st thou not a haven beside
In the heavenly ark?
Riches which are wingless there?
Joys with fadeless bloom?
Fame that soars in deathless air?
Life without a tomb?
Soul of burning enterprise!
Soon thy sun shall set!
Ere thy day grows dark, be wise!
Seize thy coronet!
When thy glowing powers are fled
Whither none can tell,
Where wilt thou be midst the dead?
Where? in heaven or hell?

Arlington.

LETTER OF BISHOP STILLINGFLEET

To John Evelyn, Esq., about the Invocation of Saints. 1668.

Sir,—Your letter bearing date July 28, came not to my hands till yesterday, by reason of my absence in the country, whither it was sent after me; but my returning to London in the meantime made it so long in finding the way to me, which I mention that I may the easier beg your pardon for that, which had otherwise been an inexcusable omission in not returning a speedier answer to the letter; but this advantage you have gained by it, that you have yourself found out upon what weak foundation the mighty confidence of the person you met withal was built; who seems by this citation to have only the learning of a friar, and the faith of Surius. It is hard to determine whether it were more absurd to quote the words of a homiletical discourse for an act of a general council, or those words for an invocation of St. John. I have considered them both as they are extant in Binius, in the third part of the Ephesine Council, which not only contains things done at the council, but after it, which had any reference to the matters therein determined, and as they are in St. Cyril's own works joined with other homilies of his made during the council and after it. I will not deny but this homily was made at Ephesus, but he that understands not the different way of speaking among the Greek fathers in their rhetorical discourses, and in definition of matters of faith, may sooner impose upon himself than others in these things, since they have told us themselves that we are not to take the rule of faith from those things which are spoken *panegurikos en tais ekklesiais*, as it is most certain these words of St. Cyril were, as will easily appear to any that will consider the design of them. For the apostrophe is not made to St. John, as now in heaven, "that he would remove the stones, and open the well of life," &c., as though by his prayers and intercessions he were to do it, but it is an appeal made to the doctrine delivered by him, by way of apostrophe to his person; for it immediately follows, *akousomen legontos, en arche en ho logos*, &c., "Let us hear him that saith, 'in the beginning was the Word,'" &c. Doth he pray that St. John would speak these words from heaven to them? For it is very evident that all the assistance that he desires from St. John is in the testimony extant in his gospel, and such a kind of invocation as this we not only allow, but eagerly contend for; but they may invoke him long enough before either St. John or St. Cyril afford them any assistance in this matter. We desire nothing more than that in doctrine of faith they would take the same course which St. Cyril here doth, let it be by way of apostrophe, if they please, to any of the evangelists or apostles, which have left the doctrine of Christianity upon record. Did every any think that Tully made his prayers to the groves or hillocks of Alba, because he saith, "Vos enim jam ego Albani tumuli atque luci," &c. But instances of that nature are so obvious, that it would be lost labor to any who understand the rules of rhetoric to prove that figures of speech are not to have logical inferences drawn from them, which were to take away all figurative ways of speech. If any great admirers of Aristotle should, in a debate of matters of philosophy, fly out into such expressions, O Aristotle, the wonder of nature, &c., what wouldst thou think of such triflers as these are, who neither understand nature nor thee; yet let us see what thou dost say, &c. Would any man in his senses say that this man made his prayers to Aristotle? Yet they might altogether as well, as infer invocation of saints from these words of St. Cyril. But to let us see how frequent such kind of apostrophes were with St. Cyril, you may please to peruse another panegyrical oration of his in praise of the Virgin Mary, published not long since out of the French king's library; wherein he makes a large harangue by way of apostrophe to the city of Ephesus, *Chairris ho Ephesion polis*, and after that makes another apostrophe to St. John, *Chairris kai autos trismakarie Ioanne Apostole*, &c. So that if from the latter they will infer the invocation of St. John, they must from the former assert the invocation of cities too. You may easily guess from hence that my omission of this testimony was not out of a despair of answering it, but a charitable presumption that no person would be so weak as to make use of it. But peddlers must be pardoned if they deal in small wares, and they ought to be pitied if they go not about to deceive with them. If that person had intended to have dealt fairly in this argument, he should never have made a general council concerned in the opinion (if it had been so) of a particular person, unless they are willing we should believe that the Council of Trent determined against invocation of saints, because the denial of this (with several other articles savoring of what is called heresy at Rome) was objected to by the officers of the Inquisition to Cardinal Morone, who sat as president in that council. But that St. Cyril did not assert the invocation of saints we can easily prove from St. Cyril himself, where he doth at large debate the nature of that honor which Christians give to saints, which you may find in his book against Julian, where he objects against the Christians, "that they now gave the same honor to their saints and martyrs, which when they were heathens they did to their heroes and inferior gods." But St. Cyril utterly denies, "that they did worship *tai ouk onta phusei Theon*, any that was not God by nature; no, not Christ himself, unless they had believed he was so; and for the martyrs, we neither believe them to be gods, nor give them any divine worship, but only respect and honor;" so the translator himself renders his words. And afterwards he explains what he means by the honors given them, when he parallels them with the honors given at Athens to the brave Greeks who died in defence of their country against Xerxes, viz., the anniversary commemoration of them at their sepulchres. And this is all the honor which St. Cyril asserts, that the Christian Church gave to the saints and martyrs, who had so gloriously laid down their lives for Christianity, viz. their anniversary meeting at the *memoriæ martyrum*, and their making panegyrics in their praise. And the better to understand the practice and judgment of that age we may see what Theodoret (who was contemporary with St. Cyril) answers to an objection of the same nature, for he brings in the Heathens laying to the Christians charge, that they did unreasonably condemn them for believing inferior gods, and giving worship to them accordingly, since themselves did acknowledge "that there were invisible powers, whom they called angels and archangels," &c. To which Theodoret answers, "We confess that the Scripture teacheth us that there are such invisible powers, praising their Creator and obeying his will; but we call them not gods, neither do we give divine honor to them, neither do we divide the divine worship between the true God and them; but we esteem them more than men, but yet as our fellow-servants." In which clear and excellent words of his, he gives us a full account of the opinion and practice of the Church at that time, directly against that invocation, which is not only allowed, but contended for in the Church of Rome. If a Protestant had been to deliver his opinion, he could not have done it in fuller and more significant terms than Theodoret here doth, against the vain distinctions about the several sorts of worship which we are so often told of by those who assert the invocation of saints. And the same Theodoret, in his Commentary on the Epistle to the Colossians ii. 18, tells us, "That those who defended the law did assert the worship of angels, because the law was delivered by them; and this fault remained a great while in Phrygia and Pisidia; therefore the Council of Laodicea, in Phrygia, did forbid the worship of angels, and to this day there are some oratories of St. Michael among them and their neighbors; and the ground of this was a pretence of humility, saying that the supreme God was invisible, not to be touched or comprehended by us, and therefore we ought to procure the divine favor by the the intercession of angels; and this is that which St. Paul calls humility, and the worship of angels." And this is the very same kind of worship which is practised in the Church of Rome; but is condemned not only by Theodoret, but by a council, and St. Paul himself; so that this one testimony declares that this kind of worship is repugnant to Scripture, to the practice of that very age wherein St. Cyril lived, and to an express canon of the Council of Laodicea, which being admitted into the *Codex Canonum Universæ Ecclesiæ*, hath the same force in the Church as if it had been at first made in a general council. From all which it appears how very far that age of the Christian Church was from acknowledging any decree of a general council for invocation of saints or angels, when the Church universal did receive into the body of canons one directly contrary to invocation of angels, and by all parity of reason to that of saints too. I know Bellarmin saith that the council doth not condemn all invocation of angels, but such a kind of invocation as is proper to God; but he that saith that, might as well have said what came next into his head, for there is not the least imaginable pretence for it; but the council therefore condemns all invocation of angels, because invocation is proper only to God, and therefore the giving it to any else is idolatry, as the council calls it. So my Lord of Canterbury, Laud, in his marginal notes upon Bellarmin, (which are in my hands) saith, all that Theodoret speaks against is praying to angels, and therefore the very praying to angels is that idolatry which the council speaks of.

Thus, Sir, I have given you a hasty account of that citation you were pleased to desire my opinion of, not that I thought it so necessary to be done after you had discovered the impertinency of it, but that I might confirm by other testimonies how repugnant the Romanist sense is to the scope of the words, and the practice and opinion of the Church of that age.

From Dr. Hook's Visitation Sermon.

THE PURITANS AND ULTRA PROTESTANTS

Attached to the Foreign Reformation, and discontented with the English Reformers for not going far enough.

As it is natural to suppose there was a party in England who from the beginning wished to force the English Reformers to extreme measures, and in the Marian persecution,

"Some of these going to Geneva, and other places, which had embraced the model of Reformation settled by Calvin, they became fond of these foreign novelties, and some of them at Frankfort, in the year 1554, began an alteration of the liturgy, and did what they could to draw others to them; and to these men Knox, the great incendiary of Scotland, afterwards joined himself; and not long after one Whitehead, a zealous Calvinist, but of a much better temper than Knox: not contented with this alteration, the fifteenth of November, 1554, they writ letters in open defiance of the English liturgy to them of Zurick, who defended it in a letter of the 28th of the same month."

"Grindal and Chambers were sent from Strasburgh to Frankfort to quiet these innovators, but to no purpose; so returning back again, the English, at Strasburgh, wrote to them the 13th of December, all which procured no other regard for them, but only to obtain Calvin's judgment of it, which being suitable to their own, as there was no wonder it should, things continued thus till the 13th of March following, when Dr. Richard Cox entered Frankfort, drove Knox out, and resettled the liturgy there. Whereupon, in the end of August following, Fox, with some others, went to Basil; but the main body followed Knox and Goodman to Geneva, their mother city (as Dr. Heylyn styles it) where they made choice of Knox and Goodman for their constant preachers; under which ministry they rejected the whole frame and fabric of the Reformation made in England in King Edward's time, and conformed themselves wholly to the fashions of the Church of Geneva," &c.—*Life of Jewell. Wordsworth's Biography*, iv. 37.

In answer to an address from the English at Frankfort, Calvin wrote thus in condemnation of the English Reformers:

"I cannot always think it profitable to comply with the foolish waywardness of some few men," (i. e. the English Reformers) "who are resolved to remit nothing *of their ancient customs.* I cannot but observe many *tolerable fooleries* in the English liturgy, *tolerabiles ineptias*, such as you have described it to me. By which two words, tolerable fooleries, I mean only this, that there is not such purity and perfection as was to be desired in it; which imperfections, notwithstanding, not being to be remedied at first, were to be borne with for a time, in regard that no manifest impiety was retained in them. It was therefore so far lawful to begin with such *beggarly rudiments* that the learned, grave, and godly ministers of Christ might be encouraged *for proceeding further* in setting out somewhat which might prove more pure and perfect. If true religion had flourished till this time in the Church of England, it had been necessary that many things in that book" (the Book of Common Prayer) "should have been omitted and others altered to the better." He afterwards expresses his dislike of those who by being attached to the Book of Common Prayer "*are so much delighted with the dregs of Popery.*"

The answer and judgment of that famous and excellent learned man Mr. John Calvin, the late pastor of Geneva, touching the Book of England, after he had perused the same faithfully translated into Latin by Mr. Whittingham.

See also Heylyn's History of the Presbyterians, pp. 15, 16.

"Some of the English exiles, who had been friendly entertained in Switzerland and Geneva, came home prepossessed in favor of the model of these Churches; and thus being disaffected to our Book of Common Prayer, they would have gladly set up *a foreign establishment.*"—*Collier, Eccles. Hist.* ii. 417. "Upon Queen Elizabeth's accession to the throne, the English exiles at Geneva seemed willing to make up the old difference with their brethren, and moved towards a reconciliation. But then their proposals are somewhat narrow and reflecting; they called the ceremonies trifles, *they proposed the best Reformed Churches, that is, Calvin's congregation*, for the measure of agreement."—*Collier*, ii. 412.

Hence arose the two parties alluded to in the sermon, whom we may designate Protestants and Ultra-protestants, meaning by Protestants those who were attached to the system of the *English*, and by the Ultra-protestants those who were attached to the system of the foreign or Swiss Reformers, from whom may be said to be legitimately descended the whole body of Ultra-protestants, who reject all church authority, and put forth, on every occasion, the maxim that "the Bible only forms the religion of Protestants;" whilst, in fact, they invariably adhere to the modern interpretation of some favorite commentator, such as Calvin or Beza, or, in later times, Scott or Henry; or (what is yet more convenient) to the exposition of Scripture by some popular preacher of the day. The Puritans continued to be supported by foreign influence; for Beza proposed to Archbishop Grindal, "that the Church of England should unite with the reformed Churches of France, Geneva, and Switzerland in a common confession of faith." But the English hierarchy thought it more advisable to stand on their own bottom, than to incorporate their belief with *foreign* systems, and make themselves responsible for every thing defined by the reformed abroad.—*Collier, ii. p.* 512.

Beza mentions, in a letter to Bullinger, that the English Church was, according to his notions, in a lamentable condition; that, as he was informed from some of the brethren there, *Popery was never thrown out*, but rather transferred from his holiness to her majesty, he formerly hoped that the dispute had only been about caps and surplices, but now, to his great grief, he finds the controversy goes much further. "Afterwards he takes notice that Queen Elizabeth *had so strong an aversion to the Geneva Church*, that she received the present of his Annotations without the least sign of its being welcome." *Collier*, ii. *p.* 503. Beza was perfectly correct in stating that the dispute was more than a mere dispute about caps and surplices: the dispute in reality involved a principle,—that principle being whether the Church of England should "conform to the government" of the ancient Church, or to that of the Genevan sect; that point once conceded, other alterations would follow as a matter of course. Hence the zeal on the part of the Puritans to urge, and the determination on the part of the English Reformer to resist, alteration in the ecclesiastical habits and ceremonies. This was clearly perceived at the time. In 1562 the question relating to the rites and ceremonies was debated in convocation. Among those who voted for the retention of the old Catholic rites still in use, Strype mentions the Dean of Westminster and the chaplains of the Archbishop, (our great reformer, Archbishop Parker,) Peerson and Ithel, who were themselves afterwards bishops. "These," he says "had a great deference for the reformation of religion, as it was settled under King Edward; and so were for a strict and unaltered observation of the liturgy and orders of it as it then stood. But those who were for alterations, and stripping the English Church of her usages then retained and used, were such (as I find by their names subscribed) as had lately lived abroad in the reformed Churches of Geneva, Switzerland, and Germany; and *so out of partiality to them, endeavored to accommodate this Church of England to their model.* But the divines on the other side reckoned the wisdom, learning, and piety of Cranmer and Ridley, and the other reformers of this Church, to be equal, every way, with those of the foreign reformers."—*Strype's Annals, vol. i. pt. i. p.* 504.

"Soon after another sort, or rank of the same sort arose," *i. e.* the Puritans, "that were not satisfied with the Reformation of this Church, but would have it *reformed again* by the word of God, as they urged, disliking the discipline and government and ceremonies thereof; *so far forth as it varied from the Churches*" (i. e. Protestant sects) "*abroad*; and out of great admiration, chiefly of that of Geneva, *crying out to have our Church framed according to their model.*"—*Strype's Annals, vol.* i. *pt.* ii. *p.* 349.

"These men," says the biographer of the Reformers in another place, alluding again to the Puritans, "were especially angry with the bishops and their order because they were the chief opposers of their *new discipline* and preservers of King Edward's Reformation, and therefore they did what they could to pull up this hierarchy by the roots, asserting it to be Anti-christian and utterly unlawful to be exercised in the Christian Church."—*Strype's Parker*, ii. 285.

Hitherto I have adduced a few out of the many passages which might be quoted to show the foreign origin and foreign partialities of the Ultra-protestants. I shall now proceed to show what has already been made partially apparent, that the complaint against the Church of England has been, from the beginning, that it did not go far enough; that, in other words, the English Reformers were distinguished from the foreign Reformers, by being high Churchmen. Strype asserts that the Puritans refused to conform "unless there were a further reformation."—*Life of Grindal, p.* 65. And we find the work of our illustrious Reformers thus described by the historian of the Puritans: "The service performed in the queen's chapel, and in sundry cathedrals, was so *splendid and showy that foreigners could not distinguish it from the Roman*, except that it was performed in the English tongue. By this method most of the Popish laity were deceived into conformity, and came regularly to church for nine or ten years, till the Pope, being out of all hopes of an accommodation, forbad them, by excommunicating the queen, and laying the whole nation under an interdict."—*Neal's Hist. of the Puritans*, i. 156. This writer had discernment enough to see the object of the English Reformers, though he had not the wisdom to approve it, when he remarked that, "*the English Reformers wished to depart no further from the Church of Rome, than she from the primitive Church.*"—*Neal*, i. 56.

He was correct in this assertion for "sodeine chaunges," said our Martyr-Reformer, Bishop Ridley, "without substantial and necessary causes, and the heady setting forth of extremities I did never love."—*Martyrs' Letters, p.* 40, *ed.* 1564.

To the wisdom of the course adopted by the English Reformers ample testimony was borne by Monsieur Rognie, the French Ambassador, who declared upon a view of our solemn service and ceremonies, "if the reformed Churches in France had kept on the same advantage of order and decency, I am confident there would have been many thousand Protestants in that country more than there is."—*Collier*, ii. 677. But the *via media* of the English Reformers was the great cause of offence to the Genevan sect in England. For instance, in 1573 we find our great Reformer, Matthew Parker, Archbishop of Canterbury, under whose primacy our present ritual and liturgy were arranged and the thirty-nine articles drawn up, writing, in conjunction with the Bishop of London, to some absent bishop, to this effect: "Sal. in Christo. These times are troublesome. The Church is sore assaulted; *but not so much of open enemies, as of pretended favorers and false brethren, who under color of reformation* seek the ruin and subversion both of learning and religion."—*Strype's Parker*, ii. 280. "The refusers of the orders of the Church, who by this time were commonly called Puritans, were grown now into two factions. The one was of a more quiet and peaceable demeanor, who, indeed, would not use the habits or subscribe to the ceremonies enjoined; *as kneeling at the sacrament, the cross in baptism, the ring in marriage*, but held the communion of the Church, and willingly and devoutly joined in the common prayers. But another sort there was who disliked the whole constitution of the Church lately reformed, charging upon it *many gross remainders of Popery*, and that it was still full of corruptions not to be borne with and Anti-christian, and especially the habits which the clergy were enjoined to use in their conversation and ministration."—*Strype's Grindal, p.* 169. That the same feeling continued to exist till the reign of Charles I. may be seen from the letter addressed by order of the House of Commons to, "the reformed Churches" of Zealand and Holland by the assembled divines, wherein it is admitted that then "*the contest was for a more thorough Reformation.*" And the adherents of the English Reformation are described as an "Antichristian faction, who have all along made it their business *to check the Reformation and cherish Popery.*" They add, in order to inflame the Dutch against the exiled English, "to make their aversion to you still more demonstrable, abundance of these men have refused to own any of you as a Christian Church, for being not prelatically constituted they conceive your ministrations want a lawful mission, which is essential to Church governors. And as for ourselves we are sadly sensible that in all these kingdoms they (i. e. the clergy of the Church of England) have prevailed so far in promoting Popery and discouraging religion that it would require a volume, rather than a letter, to relate all particulars."—*Rushworth's Collections, pt.* iii. *p.* 391.

In short, we may cite the authority of no less a person than Henderson, who, in his controversy with Charles I. asserts "that the Laodicean lukewarmness in the English Reformation had been the constant complaint of many of the godly in this kingdom."—*Collier*, ii. 842.

Let this suffice to show that whatever charges may be brought against those, against whom, under the name of high Churchmen, an attempt is now made to raise a moral persecution, they cannot, with propriety be accused of deviating from the principles of the English Reformation. Of the English Reformers they are, in fact, the representatives, and it is precisely on the principles of the English Reformers that they oppose the errors both of Romanists and Ultra-protestants, and uphold "The Church of the Traditioners."

THE FINAL JUDGMENT.

There cannot any thing be justly looked upon as a sovereign preservative, which shall effectually answer in every respect, excepting only an awful fear and dread of the divine Majesty, a lively and vigorous expectation of a judgment to come. This religious principle is the only certain and constant security against guile: and this will prevail to all intents and purposes wheresoever it fixes firm root. A man truly pious and conscientious will consider that guile is not more odious in the esteem of men, than it is abominable in the sight of God, and must be one day accounted for before the high and awful tribunal. While he reflects hereupon, and at the same time loves his own soul, he will be sensible that it is not only his duty but his real and lasting interest to act always a just, and equal, and generous part with all mankind. He will see good reason for loving his neighbor in like manner as he loves himself; and so of course will be inclined to deal with others as he desires to be dealt with. He will be true and faithful in all measures, whether transacted in secret or in the face of the sun. He will take no unfair advantage of the weakness of one, or of the ignorance of another, or of the necessities of a third, or of any other unhappy circumstances or contingencies. He will be equal and impartial in all his dealings, though it were towards an idiot, or an infant, or other thoughtless helpless person, as well towards the sharpest, and shrewdest, and greatest, whose capacities or resentments he may stand in awe of: that because he considers Almighty God as infinitely more discerning and more powerful than all; and that it is to him we must give account of our dealings with our fellow-creatures. No artifices, no colorings can be of any avail in God's sight; for God is not mocked; he sees into the inmost recesses of the mind, and searches even the signs and the heart. This consideration strikes at the very root of all guile and treachery when nothing else will. There are few in comparison who retain a lively, constant, prevailing sense of God and a world to come: and therefore there are but few such Israelites as Nathaniel was, "a man in whom was no guile." Good nature and common humanity will sometimes go a great way: together with a sense of honor, and a quick perception of shame; all these in conjunction will almost be sufficient to make up (a man without guile.) But yet, unless a deep and due sense of religion be superadded to all, the character will not be complete: neither will the man's other principles be effectual to restrain him from the more refined sort of guile whenever he has any great advantages to make by it. Trust not too far to any man's natural honesty or probity, if he appears not, in his general conduct, to have the fear of God before his eyes: for he that is false to his God will be false to all the world, as often as any present engaging interest persuades to it, or any strong temptation comes in his way. Let not the sense of any perplexing straits or difficulties ever move you to go out of the plain road of duty, for the sake of any present relief. Those are temptations which Satan throws in our way, and by which he leads the unthinking into the crooked paths of guile and dishonesty. Let a man be content in such cases to venture no farther for the extricating himself out of difficulties, than he honestly and justly may; leaving the rest to God, who often relieves good men in the greatest extremities and works their deliverance in marvellous ways, such as they could neither foresee, nor so much as imagine. If any inviting opportunities should offer (as sometimes happens) that by once or twice straining a point, and breaking through the unerring rules of Christian sincerity you might make some considerable advantage to set you as it were up in the world for ever after, reject the alluring bait at once, with the utmost horror and disdain. Consider not so much what may flatter your present desire in point of interest or worldly honor, as what is strictly just, honest, and fair, and will bring you solid and lasting felicity; consider not consequences in a secular account when strict duty is concerned. Leave the issue of all in God's hands; only do you what is right and what it becomes you to do. To take into any indirect unjustifiable courses, is to throw yourself at once out of God's favor and protection, and is renouncing all reasonable claim to his blessings here or hereafter. Remember the pious and prudent resolution of holy Job: "Till I die," says he, "I will not remove my integrity from me; my heart shall not reproach me so long as I live." This noble resolution he held to, as his sheet-anchor, to his dying day: in this was he happy even amidst his troubles, (much more when they were over,) and by adhering to this principle he is now a blessed saint above; as well as our Nathaniel, of whom our blessed Lord hath given such an excellent character.

Dr. Waterland.

COMMUNICATIONS.

For the Churchman.

ADVERSARIA—NO. XVI.

"ut si
Cæcus iter monstrare velit. Tamen adspice, si quid
Et nos, quod cures proprium fecisse, loquamur."*

Hor. Epist. i. 17.

Nemesius. Authorem hic damus veterem, eruditum, pium, qui in Lycæo pariter et Ecclesia dictaturam exercuit; Naturæ juxta et Pietatis Antistes, in Philosophiæ Mysteriis Epopta, Fidei Episcopus. There is no account of this author, that I have met with, by other hands, that at all comes up to that given by Bishop Fell, in the preface to his edition. And I hope I violate no principle of taste, in occasionally, as above, declining to officiate in torturing his elegant periods on the rack of a translation.

Dulcius ex ipso fonte bibuntur aquæ.

And he, says Saldenus, who trusts altogether to the eyes of others, may very well be supposed to do so because he cannot see himself. To this preface I make continual reference, though I have looked at other authorities on several points.

By what providence it chanceth we know not, says Fell, he who so lucidly expounded the mysteries of nature, remains himself a mystery. For centuries his book was attributed to St. Gregory Nyssen. Writers have filched from him and incorporated in their works, not periods only, but whole pages. And it was not till the sixteenth century that, by the care of Valla and Ellebodius, sustained by many manuscripts, and the consent of the learned, his long dormant title was successfully vindicated, and the oppressed—diu oppressus Nemesius in integrum restituebatur.

Nemesius was a Christian philosopher, and according to the titular præfix of the book a bishop; and the authorities say he was the bishop of Emesa, in Phrygia. But here rest doubts and uncertainty, as will appear further below. There are a number of Nemesius's who appear to have lived in or near the age of St. Gregory Nazianzen; as one mentioned in the letters of Æneas Gazæus, another in the epistles of St. Isidore Pelusiota, and a third in those of St. Gregory Naz.; and so little is known of either of these, that nothing satisfactory has been predicated upon the evidence, in regard either to our author, or any of the others mentioned.

The more important question, touching the age of the book of Nemesius, is fortunately open to less doubt. Authors are nearly agreed in referring this work to the fourth century. Cave says about A. D. 380; Fell is less precise, but says, "Demum appetente quarto sæculo, scil. ante aut Nestorii, aut Eutychetis tempora;" and Schoell and Anthon fix it at about A. D. 400. It is not, however, to be concealed, that Dupin dissents from this judgment, and refers the work to the end of the fifth century. But this is improbable, for the following reasons:—1. The author concerns himself with the heresies of the 4th century only. 2. He cites only authors that flourished before A. D. 400. 3. The whole style and manner is of the fourth century: when heathenism was supported, though in its last decline, by Hierocles, Plotinus, Iamblicus, Porphyry; and the Church by its illustrious saints, Athanasius, the Gregories, Basil, and Epiphanius. With all this, however, Fell says he cannot deny that his opinion is not utterly beyond doubt. "Incerta omnia: de eo enim plane silent veteres," says Cave; and so Brucker, perhaps, copying, "silent enim de eo veteres." Fell mentions, as the earliest writers who have spoken of Nemesius, Anastasius, Nicænus, and Moses Bar-Cephas, and he speaks of these as "ex veteribus."

The book of Nemesius is entitled "Peri Phuseos Anthropou Biblion en;" De Natura Hominis liber unus. It is arranged in forty-four chapters, in which the nature of the soul, the natural history of the body, and the nature of man, with several allied topics, are discussed. I shall attempt hereafter some analysis of each chapter. The work is a rare one. I will not translate Fabricius, for it well deserves his speaking eulogy,—"insignem et præclarum." It is "surely to be ranked among the most elegant of the philosophical works of the early Christians," says Brucker. "There are many things," continues Brucker, "in this author, which you will in vain search for elsewhere; and which show how deeply he was versed in the philosophy of the old schools." He recites perspicuously the opinions of the schools, and examines them elegantly. His knowledge of natural history, and in particular of physiology is wonderful. Even the true theory of the circulation of the blood does not seem wholly to have escaped him. This, however, with several other remarkable passages, I shall point out hereafter. "I say it boldly," says Fell, "that whoever will diligently examine this author, he shall find many things, and those of no contemptible note, which seem to our modern masters, (accustomed to write always, and never to read,) wholly the invention of their own age. He exhibits no Cartesian automaton, nor wooden machine, such as modern Prometheus's and Dædalus's have contrived; but a quick image of the living

* The pointing of this passage is after the first edition of Henry Stephens. 8vo. sine anno.

God; the ectype of omnipotent divinity; what it would not be unworthy of a Christian to describe, nor of Deity to create. Si lectionis varietas, verborum delectus, rationum pondus, judicii tenor, methodi ordo, disputandi acumen, argumenti, demum dignitas, et summa cum rebus, nostris necessitudo, tractatum aliquem lectoribus suis conciliare poterit; utique hic fuerit longe commendatissimus."—*Fell.*

The style of Nemesius is simple and elegant. It is formed, says Schoell, on the best models, and is purer than that of most of his contemporaries.

The editions are as follow:—1. In Latin, by Johannes Conon, with the works of St. Gregory Nyssen. Argent. 1512. fol. 2. In Latin, by George Valla, Lyons, ap. Gryph., 1538, 4to. According to Bayle, Ellebodius treats the version by Valla with great contempt. 3. The Greek text, with a new Latin version, by Ellebodius, Antwerp. Plantin. 1565, 8vo. Dr. Adam Clarke calls this "scarce and beautiful." The version of Ellebodius is adopted by Bishop Fell in the Oxford edition, and must be allowed an elegant and thoroughly faithful performance. 4. The Greek text, revised and restored by the help of two MSS., by Dr. John Fell, sometime Dean of Christ Church and Bishop of Oxford. Oxon. 1671, 8vo. Edit. opt. Beside a preface, which is a model of its kind, and contains as much as can be found any where of the history of the book and its author, this edition is enriched with a philosophical commentary, and the text is restored in several important passages. It is a handsomely printed and very correct book. The editor's name does not appear, but Fabricius attributes it to Fell in these words, "Curante, ni fallor, Io. Fello, Oxoniensi deinde Episcopo." In this connection the following passage from the Biographia Brittanica, is worthy of notice. "He" (Bishop Fell) "also published or reprinted, every year while he was Dean of Christ Church, viz. from 1661 to the time of his death," [1686,] "a book, commonly a classical author, against New-year, to distribute among the students of his house: to which books he either put an epistle, or running notes, or corrections." It is nothing remarkable in this great and good man, that he omitted to claim the editorship of his Nemesius; and it is worthy of note that the preface winds up with an eloquent appeal to *students.* Schoell unhesitatingly says, "Par Jean Fell." This is the edition referred to in these notes. 5. The Greek text, revised with the help of seven MSS., and with a commentary, by Ch. Fr. Matthæi Halle. 1802, 8vo. This is considered "the best edition" by Anthon. Brunet says, "bonne edition." But the fact that the commentary of Matthæi is wholly critical, (according to Schoell,) makes me, as one who has studied the author with the philosophical notes of Fell, incline rather to follow Watt, in giving the Oxford the honors of editio optima. The oldest of Matthæi's MSS., (as appears from Schoell,) is of the eleventh century. The rest are, one of the twelfth, one of the fourteenth, two of the fifteenth, and two of the sixteenth centuries. I hope I am not meddling rashly with these matters, but I am sure the above is correctly stated. So merely critical it would seem is Matthæi's commentary, that Schoell finishes his notice of it with these words, "Nemesius meritoit les honneurs d'un commentaire philosophique,"—The Oxford edition does lay a heavy ground-work, and is the best in that it is the most philosophical; but the science of the seventeenth century was a very different thing from the science of the nineteenth. The Royal Society was just founded. More, and Glanvill, and Evelyn, and Ray, bright as were their intellects, and pure and ardent their aspirations, had as yet done little in advancing practical science, and although we say justly, that to the English naturalists of that day belongs the credit of founding the stately temple of natural knowledge which we now look at to admire, it must still be confessed that the natural science of the age was exceedingly imperfect, mistaken, and crude. So still be it said, Nemesius deserves a philosophical commentary.

April 16, 1839. PHILARCHÆUS.

NOTE.—Authors cited above. Cave, Hist. Scr. Eccl. (Oxon. 1740,) i. 276; Fabricius, Bibl. Gr. vii. 549; Bayle, Dict. (Edit. 3a,) 2076; Dupin, Bibl. Eccl. iv. 280; Brucker, Hist. Phil. iii. 530; Brunet, Man. 2192; Clarke, Bibl. Dict. v. 119; Schoell, Hist. Lit. Gr. vii. 83; Anthon, Class. Dict. ii. 1000. "Nolle legere eos qui tractant argumentum commune tecum, turpis est arrogantiæ; dissimulare cum legeris, turpioris ambitionis; inficiari beneficium turpissimæ ingratitudinis."—*Erasm.*

For the Churchman.

AN EXCERPT.

Meeting some time since in a certain periodical of our Church the assertion that for many years it had been the only *evangelical* publication she possessed, I could not help asking myself how it happened that it had been so distinguished for uncharitableness, hostility, and fierce denunciation towards those of the same communion who in some respects held different opinions from it. While musing on the phenomenon, I met in my reading with the following passage, which to my mind throws some light on the matter, and shows that the dogmas which the periodical in question styles *evangelical, par excellence,* have at other times produced the same noxious fruit. In the reign of Mary certain Reformers were thrown into prison; disagreements existed upon the subject of God's decrees; a conference was proposed, and articles of agreement were prepared of a moderate character; but the violence of the Predestinarians knew no bounds, and the result shall be told in the words of *Trew,* the leader of the opposite party:—"For we that do hold and affirm the truth, *that* Christ *died for all men,* we do by the holy Scripture satisfy every man, that doth repent and unfeignedly believe with a lively faith, that he is in the state of salvation, and one of God's elect children, and shall *certainly* be saved, *if* he do not with malice of heart utterly forsake God; . . and as long as he feeleth repentance and hope, and that he hath a will desirous to do God's will, he is under the promise of life, made by God the Father in and through his Son Jesus Christ, who hath *fulfilled* that which *was lacking on his part.* So that he that through God's gift and assistance *do continue to the end,* he shall be saved, though all men in earth, and devils in hell, say and do what they can to the contrary. *This certainty* of our election is sure and agreeable to the word, but that which they hold is not. Wherefore we durst not, for our lives and souls, forsake this undoubted truth, and grant that, which by the word they cannot approve to be true. *For these aforesaid causes, and none other, they did evil us, rail on us, and call us heretics,* cast dust in our faces, and give *sentence of damnation* on us, and excommunicated us, and would neither eat nor drink with us, nor yet bid us God speed, and did keep away such money as was given them in common to distribute among us, that did lie for the truth, and *caused us to be locked up, that we should speak to nobody by their minds,* lest we should warn them of their false and erroneous opinion . . . and for no other cause, but that our conscience, grounded on God's word, would not suffer us to be of *that sect.*"

That sect is not yet extinct among us, if I may judge from words as well as actions in sundry quarters; and if you, Mr. Editor, have ever the ill fortune to be "locked up" with certain editors and contributors of the *amiable* journal in question, I much fear you would share the same fate with honest Trew and his companions. W. N.

For the Churchman.

NOCTES OXONIÆ.

A. What Wicliffe, in his "Pore Caitiff," says of the reception of his own doctrines, may with some truth be applied to the reception which the doctrines of these same Oxford divines have met with. "Men in high places and low doe start against them, because they seeme to be newe."

B. Nay, my friend, it is but fair that we should at least admit the plea of their authors till the basis on which it rests is proved false. That plea is, that they are neither "newe doctrines," nor the doctrines of the Romish Church as such; but the doctrines of a theology older and purer than that of Rome, primitive, patristic, apostolical.

A. Such I know is the high claim advanced in their favor, and argued with a learning, eloquence, and genius, which we are compelled to admire and reverence. The justice of the claim must be conceded by all who desire to ascertain the truth, and its merits *will* be investigated by all men of sincere and inquiring minds. The Oxford divines ask for no concessions to error, for no palliatives of what in their views have been characterized as "dangerous novelties of opinion." Their only demand is to be heard. May I not add that the calm dignity with which they have met the assaults of the most bitter and unqualified denunciations, forms a beautiful and impressive contrast to the bearing of those whose burning and impatient zeal for their own tenets has led at least to the suspicion of uncharitableness.

B. It is singular, also, that the deep spirit of piety which pervades their practical writings, should not have inspired some respect among those who have wailed so bitterly concerning the misapplied learning and prostituted talent of the Puseyites. In this respect, certainly the Christian Observer has been wanting to its own pretensions.

A. But these considerations are somewhat extraneous. To return to the plea itself. Let us hear Mr. Newman, in the advertisement to the second edition of his third volume of Sermons, he says: "An opinion having been expressed in several quarters of the resemblance of some of the author's doctrinal statements to those received in the Church of Rome, he has been led to point out some of the indelible distinctions between Romanism and what he conceives to be the genuine Anglican theology, in a volume now in course of publication upon the prophetical office of the Church. Here he will but observe, that if Popery be but a corruption or perversion of the truth, as we believe, it must, by the mere force of the terms, be like that truth which it counterfeits; and therefore, that the fact of a resemblance, as far as it is borne out, is no proof of any essential approximation in his opinions to Popery as such. Rather it would be a serious argument against their primitive character, if to superficial observers they bore no likeness to it. Ultra Protestantism [illegible] verted into Popery." This plea of Mr. Newman is repeated, in substance, in various parts of the "Tracts for the Times."

B. And yet the sermons of Mr. Newman on justification, are said to be chargeable with a tendency towards the Romanist tenets, which is not borne out, either literally or by inference, by the "Anglican theology," if we take the liturgy and articles to be its standard.

A. I have perused those sermons twice; once by themselves, and again, in connection with his three volumes of parochial discourses. The impression on my mind after the first perusal was decidedly unfavorable. Along with an indistinct subtlety in the argument of the former, which seemed something like a resurrection of one of the dry, hard, wiredrawn speculations of the schoolmen, tinged as it were with a softer and more beautiful coloring of the imagination, I was conscious of an undue exaltation of the merit of obedience, not only as the *result,* but as of the *essence* of faith. I felt, however, that it was due to the author to trace the views through those works which are more decidedly practical. Here, if any where, the indistinctness which must be confessed to attach to the formal treatment of the doctrine might be expected to be in some measure cleared up.

B. Is it true then, as a late writer in the Gambier Observer has unequivocally stated, that he "*cannot be acquitted of having substantially espoused the Roman side and surrendered the views which discriminate the Church of England from the Romanists?*" If this point is once settled, the plea of the Oxford divines falls to the ground. It is in vain that they yet contend, if such be the case, that they are but "carrying out on the subject of justification the true and original intention of our articles." And if the editor of the Churchman has admitted the fact, as it is stated in the Gambier Observer, he is religiously bound to denounce the "corrupt theology" which proposes so vital an error.

A. Pardon me, the editor of the Churchman, on this as well as numerous other subjects, has been misrepresented. He *has merely* expressed his belief that Mr. Newman has symbolized substantially with the Romanists on the subject of justification. And in this belief he may perhaps be borne out by the formal statement in the "Sermons on Justification." But he has never admitted that the Oxford divines cannot be cleared of the charge of downright Popery on the subject of the justification of the sinner before God. He has never admitted that the doctrine which they advocate is that of a substitution of the merits of man for the merits of Christ; works for faith; mine own righteousness, which is of the law, for the righteousness of God by faith. Such, in plain terms, says the Gambier Observer, is the Popery of the Oxford divines. Such in plain terms is not the doctrine either of Dr. Pusey or of Mr. Newman. There is a volume of the sermons of the latter at your elbow. If you turn to the sermon entitled, "Holiness Necessary for Future Blessedness," you will have the views of the author, clearly stated, on the righteousness of works.

B. Here it is. "If a certain character of mind, a certain state of the heart and affections, be necessary for entering heaven, our actions will avail for our salvation, chiefly as they tend to produce or evidence this state of mind.—Good works (as they are called) are required, not as if they had any thing of merit in them, not as if they could of themselves turn away God's anger from our sins or purchase heaven for us, but because they are the means, under God's grace, of strengthening and showing forth that holy principle which God implants in the heart.

A. To which we may add, from the sermon on the "Gift of the Spirit," "How the distinct and particular *works of faith* avail to our acceptance we know not: neither do we know how they are efficacious in changing our wills and characters, which, through God's grace, they certainly do. All that we know is, that as we persevere in them, the inward light grows brighter and brighter, and God manifests himself in us in a way the world knows not of."

B. But here comes the Churchman, and *apropos,* with an article containing copious extracts on this very point. The passage from the Lectures herein given is judiciously selected, and merits the candid attention of all who have united in the charge of Popery. When we meet again I have something to say on the orthodox and exalted view which Mr. Newman has taken of baptism. B.

For the Churchman.

THEOLOGICAL SEMINARY.

Rev. and Dear Sir,—And do we always inquire how the means were acquired before we consent to accept them for pious uses? or is there to be a very particular fastidiousness when its exhibition is to have a certain effect? For one (and a party interested) I cannot but think that the trustee of the seminary alluded to in your last paper, who dissuaded from the devotion of the proceeds of a publication of the Oxford Tracts to the General Theological Seminary was *most arrantly officious.* Had the gift been pitch it would not have defiled him, nor any, nor all of the trustees as individuals. The institution is a corporation and *it,* not the *very particular* trustee, would receive the money. Suppose a benefit for the seminary at one of the theatres to be advertised, of course without any authority from the trustees—would one, two, six, or a dozen trustees have a right to say, *authoritatively,* to the manager that he or they would be unwilling to receive the money? I believe the proper course is to lay the subject before the Board of Trustees, or the Standing Committee, in the recess of the board; there the subject would be considered, and the proper steps decided upon. The action would be that of the seminary. I put aside the question of the propriety of republishing the tracts—though I am loath to believe that any book from the same source can be so bad, that the mere acceptance of the profits of its sale is to harm the institution. My regret is, that any proffered aid is rejected. The means of the seminary are well known to be inadequate to its expenses, and I hope that if the trustee who interfered to stop this contribution to the funds is a clergyman, and especially if he is a rector, he will the more exert himself, and use his influence with the others of the trustees whose minds he believed he knew, to do the same, by making collections in their churches or otherwise, according to the recommendation of the last General Convention, to make good the loss which the seminary must have suffered by the action referred to. Ten months of the seminary year have already elapsed, and with all the generosity of many churches, mostly distant ones, the deficiency of income is very far from made up. From those of our city churches, the rectors of which are trustees, I have observed but two contributing, viz. St. George's and St. Luke's.

A Trustee.

For the Churchman.

CHURCH IN MISHAWAKA.

"St. Paul's Church," Mishawaka, was organized in July last, since which time regular services have been continued there one half the time, by the missionary residing at Edwardsburgh, Michigan. At the recent visit of the Rt. Rev. Bishop Kemper, eight persons were confirmed, and there have been three adults and six children baptized since the services were begun. (*See Bishop Kemper's letter in the March number of the Spirit of Missions.*) There are seven families of Episcopalians residing there, having ten communicants. At South Bend, four miles distant, a little village of over 1000 inhabitants, there are three or four families. Mishawaka contains about 700 inhabitants, and is now rapidly increasing. As an evidence the fact is mentioned, that out of more than 100 dwellings, many of them neatly painted cottages, there is not one of any kind to be rented for the missionary.

The village has two furnaces and one forge in full and successful operation, for the manufacture of iron. The manufactures here have exceeded 100,000 dollars per annum, though the place is of but five years growth. Governor Wallace, in his late message, calls it the "Pittsburg of Indiana." It is situated on the St. Joseph River, about 50 miles from its mouth.

The parish is entirely destitute of any comfortable place of worship. During the winter they have been compelled to hold their services in the office of the "Iron Company," a room that is too small to hold more than one-half the regular attendants, if they had a more convenient place.

The parish is *too poor* to erect a house of worship without aid from the friends of the Church abroad; but the time has arrived when something must be done, or the missionary will be obliged to relinquish the ground, and should the services now be closed, it will greatly dishearten them; and it is feared this "little flock in the wilderness will be scattered," to find pasture in other folds.

This is regarded as the most important post for the Church in Northern Indiana, with the single exception of Michigan City. It is proposed to purchase a lot, which will cost from *three to five hundred dollars,* and build a small chapel at an expense of about *one thousand dollars.* Small as this sum is, it is more than can be raised in the parish, though the three or four upon whom the burthen will fall will do all their means will allow.

A lady who owns two lots, situated in the centre of the village, proposes to sell them; *one-half* the proceeds to be given to the Church. One is a corner lot, four rods by four, fronting two streets, one, Main, (which is the principal business street;) the other is four by eight, adjoining, fronting Main-street and runs back to an alley. These lots are about thirty rods from the river, having two furnaces, three stores, with several dwellings below, and the same number of stores, with mechanics' shops above. They are well located for business, but not for the Church. They are now estimated to be worth from *eight to nine hundred dollars,* as lots in the vicinity have sold the past season. The place must grow, and the purchaser will be morally sure of their increasing in value. A large flouring mill, (unfinished) with two run of stone, but having room for four, has been sold this month to a gentleman from Waterloo, New York, for *ten thousand dollars* cash. From this some idea can be formed of the value of property.

Will not some *friend,* perhaps some lady, come forward in this emergency and lend a helping hand? Should any one have the *means,* it will be but "lending it to the Lord." He will reward them sevenfold. The case is an urgent one, and is *deserving* favor from the friends of Zion. Further information will be given by Mr. Louis Sherman, 142 Fulton-street, New York. Any donations for this church will be most thankfully received, and are respectfully solicited. They may be left with Mr. Sherman, 142 Fulton-street.

The Missionary at Edwardsburg, Mich.

For the Churchman.

ST. PAUL'S CHURCH, NEW ALBANY, INDIANA.

The peculiar and trying circumstances under which this important parish is laboring induce an appeal on its behalf to the benevolent Episcopalians of New York for pecuniary aid.

The importance of the place may be judged of by its size and location. The *City of New Albany* is situated on the Ohio river, three miles below Louisville, Ky., and directly below the Falls of the Ohio. It contains about *six thousand* inhabitants, and is the largest town in the state. About *one-third* of the inhabitants attend no place of public worship. There are in the city *two* Presbyterian, one large Methodist, one Baptist, and one Campbellite Baptist, societies, having each a church edifice. The Episcopalians held their services at one time at a private house; from thence they removed to a small school-house; thence to the court-house, with its floor of brick and unplastered walls; thence to another inconvenient school-house, where they now worship. The Rev. Ashbel Steele has been faithfully and perseveringly laboring as a missionary at this station for two years, and under him the congregation has been steadily, but for want of a church edifice, slowly increasing. An attempt is now making to erect a comfortable but not an expensive church; a lot has been purchased and about *two-thirds* of the necessary means subscribed. This appeal is made to the Churchmen of New-York by the advice of the Missionary Bishop, and with the consent of the Domestic Committee of the Board of Missions, and the bishop of this diocese.

The extensive influence which New Albany must necessarily exert, from its size and location, and the consideration, that the Church, if once firmly established there, must have a like influence, it is hoped will induce Episcopalians to respond cheerfully to this appeal and with their accustomed liberality. Any sum deposited for this object with Messrs. Swords & Stanford will be most thankfully received and faithfully applied. Further information with regard to the parish may be obtained by applying at their store, 152 Broadway.

New-York, April 19, 1839. W. G.

For the Churchman.

MISSIONS TO THE GREEK CHURCH.

Mr. Editor,—I observe that the editor of the Episcopal Recorder has opened his columns to a "calm, kind, and thorough discussion" of the question now before the Church respecting the *policy* of our missions to the Eastern Churches. I am struck forcibly with the reason assigned for this, "the question could not longer be avoided, even if suffered to go by for the present." Here is a candid admission, that it is the force of public sentiment alone which has driven this paper to consider *now* as doubtful, what *before* it has urged as duty; this is a symptom of "reaction." I think if those disposed to give this question a "thorough" examination, will read chap. ix. sect. 1 of Mr. Palmer's "Treatise on the Church," they will find it most incontestably proved,—1. That the Greek Churches have always existed as Christian societies. 2. That they maintain principles which lead to unity of communion. 3. That they maintain principles which lead to unity of faith. 4. That they inculcate holiness by their doctrine. 5. That these Churches are catholic. 6. That they are apostolical. If this be so, it seems to me that the idea which Mr. Johnson suggests in a note to his sermon is worthy of consideration, that our bishops should open a correspondence with the bishops of this sister church, and "ascertain whether the continuance of the schools in Greece and the establishment of another 'mission' at the city of Constantinople be desired by them."—If it should not be desired, I cannot think the bishops of our Church would longer sanction the violation of an apostolical canon, which forbids the clergy of one portion of the Church from interfering with the pastoral duties of another. If it should be desired by them, then the question to be determined would be, how far it would be the duty of this Church to support clergymen in Greece to aid in reforming the Greek Church, when her own bishops are left to want, in some instances, the comforts, and in all instances, the means to promote the charities of life—when her own domestic missionaries are but half supplied with the necessaries to sustain nature; and when, as in the case of Ohio, missionary stations already established are abandoned for want of funds. It seems to me premature to discuss the question whether we shall send more missionaries to the Greek Church, until we know whether they want them. I am astonished at the argument of "S." in the last Recorder, that, because the Roman Church, with the approbation of the Turkish Sultan, sends clergymen to look after the members of their own communion residing in the East, that therefore it is our duty to make a schism in the Greek Church. Suppose that Church should send her clergy to sow dissension in the Greek Church, and thus to violate a rule of long standing, would that justify us in doing so? Because she endeavors to break the unity of the Greek Church, shall we do the same? I do really hope the bishops of our Church, to whom especially are committed her interests, and whose duty it is to look after her *external* as well as internal relations, will give this subject their solemn consideration. They may find that their example will be followed, and that by and by the Greek Church may think it her duty to send bishops and clergy here to interfere with their jurisdiction. Z.

For the Churchman.

OXFORD TRACTS.

Mr. Editor,—I read in the "Churchman" of Saturday last a notice informing your readers that the contemplated publication of "Dr. Hook's Sermon" and the celebrated "Oxford Tracts" has been suspended, in consequence of the opposition of one of the *trustees* of the Theological Seminary, to which institution it was designed by the liberal publishers to appropriate the net avails of the sales thereof. Now, Mr. Editor, as another *trustee* of the seminary, I protest, in the most plain and unequivocal terms against any such unauthorized interference on the part of any of my co-trustees. No one of us can speak for more than himself, unless at a meeting of the Board of Trustees properly convened for the transaction of business. I regard it therefore as a violation of the rights of other members of the Board of Trustees for any one or more of us to undertake to say what we would or would not do in any particular case. But, Mr. Editor, I am not surprised at this step. It is but a manifestation of that inexorable tyranny of opinion which is becoming but too common among us, which cannot endure the expression of any views or opinions other than those which shall be measured by their own narrow and bigoted conceptions of Christian doctrines. In the hope that I am not the only *trustee* that will thus enter his protest against this species of tyranny, I am, yours truly,

Another Trustee
of the General Theological Seminary.

THE CHURCHMAN.

SATURDAY, MAY 4, 1839.

☞ We have been reluctantly obliged to omit several articles of interest which were received on the day that our paper went to press. Among these were a postscript to the communication of "Alius," and a letter from the bishop of the diocese explanatory of the causes which have delayed the publication of the Journal of the last Convention.

For the Churchman.

PRAYER-BOOK—THE STANDARD.

Mr. Editor,—You "adopt" a piece sent you in vindication of the stand made by your bishop on this subject; and I must transfer my address from "Unus" to you. Permit me then to assure you that you have mistaken the Constitution of our Church. In every matter subject to the General Convention, and not expressly required to be brought before *two* assemblings of that body, the action of *one* Convention is binding. Canons are enacted or cancelled, metre psalms and hymns are set forth or revoked, by a *single* General Convention. The Prayer-book, *with a few exceptions,* cannot be altered without the concurrent action of two, the proposed alterations being sent in the interim to the Conventions of the dioceses. Now, Sir, the point before us concerns the *exceptions;* for where these exist, the legislation concerning *them* by one General Convention is perfectly constitutional. Constitutional, I say; for I am as little for "equivalents" for constitutional procedure as you are. But to the *exceptions.*

The hymns are under the *constitutional* control of a single Convention, and may be altered, as they have been, or even abolished: yet a rubric in the communion office directs the use of a hymn before communing; and if a Convention were to abolish the hymns, it would in effect abolish the rubric. In 1826, a single Convention cancelled two of the old hymns, altered others, and added many new ones; was not *that* altering the rubric, largely, not indeed in words, but in substance? In 1825, it was rubrical to sing at communion, "How long, thou faithful God, shall I," &c.; but in 1827, it was *not* rubrical: and a single General Convention (not two successive ones) made the virtual alteration in the rubric. In 1825, it was *not* rubrical to sing at communion, "Not to the terrors of the Lord," (26th) or "The Spirit, in our hearts," (131st;) but in 1827, it *was* rubrical: and this substantial change of the rubric was made by a single General Convention, without waiting for a second, and without sending the matter to the dioceses. And this change of the rubric was entirely constitutional.

Again: a rubric in the consecration of a church prescribes the singing of two verses of the *old* 26th metre psalm; but in 1832, a single Convention allowed the substitution of the two verses as altered in the 21st *new* metre psalm. Here was another alteration of a rubric, not in words but in substance; and, like the former, it was perfectly *constitutional.* For the metre psalms are within the unrestricted control of each and every General Convention; and a rubric prescribing their use stands or falls, or is modified, along with them.

And now, you will understand that there are *two* modes in which the Constitution may operate upon the Prayer-book. The one which is applicable to that book *generally,* is that requiring the action of two General Conventions, and the intermediate communication of the matter to the dioceses: and this check prevents effectually "the liturgy and articles" from being "undermined by simple and indirect canonical enactment." The other mode applies only to certain *exceptions,* and needs but the vote of one Convention: so far, the Church has decided, there is no check. Both modes, within their respective spheres, are equally constitutional.

I have not wandered from the subject, good Mr. Editor, though some of your readers may fear I have. It so happens that the Institution Office, of the corrections in which, by the committee, your bishop complains, you being now his second,—it so happens, that this office, by its very first rubric, cannot be used without the intervention of a "canon," defining the evidence of the election of a minister: and I need not tell you that all canons are, by the *Constitution,* under the control of a single General Convention. No bishop can order the institution of a minister except as the "canon" prescribes; for the right to institute is not inherent, like ordination, but depends on "that office being used in the diocese;" and if a General Convention were to abolish the "canon," it would virtually abolish the whole office; and any bishop who should then direct its use, would act, not only uncanonically, but unconstitutionally. Well, in 1832, the Convention erased the words "associated rector" from the "canon," allowing no elections to be certified but those of rectors and assistant ministers: it was a perfect act, it was a constitutional act, it was a final act, abolishing all recognition of the evidence of the election of an associated rector. It thus took away, completely, the right to have such a minister instituted; and a bishop who should now order such an act would violate the constitution. It changed also the rubric and office; for the words "associated rector" no longer had a right to stand there: and it was competent for a single General Convention to order the omission of them, or to entrust that correction, with or without others, to a committee representing it. True, another Convention may restore the words to the "canon," though that is infinitely improbable, when that sort of function had stood condemned since 1808,—as you will see in the Journal and our old canons,—and so may a Convention alter the "canon" so as to include the institution of assistant rectors, or of curates, or of pastors, or of vicars, for aught I know; but, as the "canon" governs the use of the office, the omission of the words mentioned will be no obstacle, should the "canon" be altered; the office need not be altered again; in words it will be enough that it is altered, like the rubric for a communion hymn, in substance; or, if verbal alteration be preferred, it can be made by one Convention, or its committee with power. The late committee have taken away no right from any one; that was done by the Convention of 1832, and it was constitutional for it to do so.

My argument is briefly this. Any one General Convention controls the "canon." The "canon" governs the use of the Institution Office. The Convention of 1832 erased associated rectors from the "canon." From that time the title had no right to a place in the office, since it was no longer to be used for such anomalous rectors. And the committee, having the authority of a Convention, have made the office agree with the "canon" that governs it. The whole process has been constitutional. And equally constitutional will it be to alter the "canon" again, should it be deemed proper, and provide for the institution of other ministers than those now mentioned in it.

If the Institution Office gives the right to have associated rectors instituted, and "canons cannot take it away," then the communion rubric gives the right to sing one of the old abolished hymns, and the Convention of 1826 could not and did not take it away.

As to the expression in the canon, "to this effect,"—you surely will not argue seriously, Mr. Editor, (and I wonder that your "adopted" does,) that when the certificate of election is to be in favor of a rector or an assistant minister, a certificate in behalf of an associated rector is 'to the same effect!' If you do,—if the "canon" really bears this absurd construction, then why blame the committee? 'tis of no consequence that the words are erased; the "canon" governs; and the "canon," thus interpreted, will sustain your bishop in instituting an associated rector next week! By this marvellous construction, associated rectors actually remain in the canon though the Convention thought they were turned out of it!

As to the consecration of our suffragan and assistant bishops, the illustration is irrelevant. They were consecrated *bishops,* nothing less or more; just as deacons are ordained presbyters, whether with an appointment (or title) as rectors, or assistant ministers, or missionaries, or professors. Were there a solemnity *after* consecration, corresponding with institution after ordination, the one might throw light on the other. But as the matter stands, you have given your readers darkness rather than light.

That your readers may see how completely a rubric may be changed in substance by a canon, while yet not a word is altered, I will refer them to the one preceding the ordinal, which declares "none shall be admitted a deacon, priest, or bishop, except he be of the age which the *canon* in that case provided may require." Now, as the canon stands at present, the *rubric* requires a deacon to be twenty one years of age, a priest twenty-four, and a bishop thirty: observe, the *rubric itself* orders this, through the medium of the canon. But the next or any General Convention may change the canon, and with it the whole *rubric,* without touching a word of the latter. A single Convention may enact a canon, that deacons shall be, say, twenty-three, priests twenty-six, and bishops thirty-five: and this new canon will make a *new rubric,* though every word and letter of the old one will remain. So perfectly are some portions of the Prayer-book, the *exceptions* I before mentioned, within the unchecked control of any one General Convention. And to this class of *exceptions* belongs the rubric of the Institution Office. Now, dear Mr. Editor, do not suffer yourself to repeat the imputation, that I am weakening the defences of the liturgy and articles. I am doing no such thing. I take those defences as I find them. The great body of the liturgy is fully defended by the requirement that two General Conventions must agree, and information be sent to the dioceses in the recess, before a single alteration can be made. The *exceptions* to this rule are few, and of no material importance: still there *are* exceptions, left at the free disposal of a single Convention. If you, or your 'adopted," think this amount of defence too small, pray have it augmented by *changing* the Constitution; but do not blame me, or the committee, for viewing the Constitution as it *actually* is.

One remark on the omission of the word "state." You would give it the civil meaning, and so allow the missionary bishops to institute ministers in states where the Church is not organized. Now I venture to affirm that that word, used as in the two late rubrics, never before had such a construction, upon respectable authority, from the very birth of the American Episcopal Church. It was indeed employed vaguely, but always (in such connexion) with reference to an ecclesiastical organization. Hence, in the first old rubric, after the words "state or diocese," there is reference to "the usages, laws, or charters of the Church in the same:" not of a parish church, but of "*the Church*" in the "state or diocese." Hence also, in the second old rubric, the "*Standing Committee*" of the "state or diocese" is mentioned; and no such committee exists where the Church is not organized. Hence moreover, the canon admits institution, only "if that office be used in the *diocese.*" This word "state" therefore, is to have its ecclesiastical meaning, and none other. The missionary bishops have no right to institute, and never had, out of the dioceses under their provisional charge; and to maintain their right to do so, is to alter the Constitution by *construction,* which is worse than any thing of which the committee are accused.—Now, the word "state" having been expunged from the "canon," it falls of course in these rubrics. And the last General Convention having annihilated that word in its ecclesiastical sense, by erasing it every where from the Constitution, it became, in these rubrics, what it nearly was all along, absolute rubbish, and was justly removed by the committee.

I take your hand most cordially, Mr. Editor, and would that of your "adopted" too, if I could reach it, and give you both entire credit for endeavoring to do right. But in fact you are wrong, both of you. You have looked at only a part of the Constitution, not at the whole. Its broad shield is cast over the Prayer-book at large; but those portions of that book which recognise canons, or metre psalms, or hymns, have only the protection of its narrow shield. From the nature of the case it cannot be otherwise, unless the cover of the broad shield be extended to canons and these inferior departments of our worship. Alius.

Remarks.—As we are charged with having "mistaken the Constitution of our Church," it may be well in the outset to give the following extract from its eighth article. "No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church, or the articles of religion, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every diocese or state, and adopted at the subsequent General Convention."

And that there may be no mistake as to "the point before us," it is proper to premise that the General Convention of 1838 empowered a committee consisting of the Right Rev. Bishops H. U. Onderdonk and Doane, the Rev. Dr. Dorr and Dr. Littell, to set forth a revised edition of the Book of Common Prayer, purged from typographical errors, as a Standard, to which future editions were to conform. The work of the committee being completed and their "Standard" being set forth, it is found on examination that an alteration has been made in the Institution Office by the omission of the words "associated rector," and the word "state."

In view of these *alterations,* the Bishop of New York has refused to acknowledge the committee's book as the "Standard;" and the committee are in effect charged with having transcended the powers confided to them, violated the eighth article of the Constitution, and interfered with rights which are secured by the Prayer-book, and which therefore no one General Convention, much less a committee acting under its authority, has the power to disturb. To this grave charge what reply does "Alius" make? "The Prayer-book," he says, "*with a few exceptions,* cannot be altered without the concurrent action of

two General Conventions; and the point before us concerns the *exceptions!*" The constitution, he continues, has two shields, "a broad shield" and a "narrow shield:" the "broad shield" the committee have let alone, but the "narrow shield" they have thought it would be no harm to move aside and give the Prayer-book a gash!

Now for the right rev. the chairman of the committee, as well as its other distinguished members we entertain a profound respect: but we must take leave, with all plainness, to say to "Alius" that his distinction between the constitutional provision and its *exceptions* is a mere fancy of his own; and that his attempt to sustain it is no better than a web of sophistry. But let us look at his alleged instances. "In 1826 a single Convention cancelled two of the old hymns, altered others, and added many new ones: was not *that* altering the rubric, largely, not indeed in words but in substance?" We answer, No: it was not altering the rubric either in words or substance. The rubric is, "Here shall be sung a hymn or part of a hymn from the Selection for the Feasts and Fasts," &c. In 1825 it was rubrical to sing a hymn or part of a hymn from the Selection, &c., and in 1827 it was rubrical to do the same. "Again: a rubric in the consecration of a church prescribes the singing of two verses of the *old* 26th metre psalm; but in 1832 a single Convention allowed the substitution of the two verses as altered in the 21st new metre psalm. Here," continues "Alius," "was another alteration of the rubric, not in words but in substance." Here again, we answer, there was no alteration of the rubric either in words or substance. Despite of the alteration of the psalms and hymns, the rubric has remained intact in every edition of the Prayer-book, not excepting the identical "Standard" set forth by the committee. If the General Convention has authorized an alteration in the rubrics in the office for the consecration of churches, why have not the committee made that alteration? Why, on page 18 of the Selection of Psalms in their "Standard," have the committee adopted the clumsy expedient of quoting a resolution of the General Convention, explanatory of the rubric, when, on "Alius's" principle, they might by a verbal alteration have adapted the rubric to the Selection? Why did they not, in the rubrics of this very Consecration Office, substitute the 21st psalm, second and third verses, for the 26th psalm, sixth, seventh, and eighth verses, and the 79th psalm for the 100th? In both these instances, however, the committee's Prayer-book is (and very properly) the same as all previous editions.

The General Convention of 1832, it is true, passed a canon on the institution of ministers, &c., and in this canon the words "associated rector," which had been retained in previous canons, were omitted. What effect did this change in the canon have on the Institution Office of the Prayer-book? The same undoubtedly which the canon respecting the psalms and hymns had on the rubrics, and that is, *none at all.* It did not touch or in any way affect the Institution Office; it *could* not do so: neither the canon of 1832, nor the General Convention which passed the canon, had the power to alter or expunge a single word in the Institution Office, for the simple reason that it would be unconstitutional for them to do so; the Constitution requiring for this purpose the concurrent action of two General Conventions and the intermediate action of the Diocesan Conventions. It is in vain therefore that "Alius" refers to the canon of 1832 as authority for erasing the words "associated rector" and "state" from the Institution Office, inasmuch as the words were beyond the reach not only of the canon but of the single General Convention which passed the canon.

We deny that a single General Convention, by canon or otherwise, has sanctioned or can sanction any alteration whatever in the rubrics or any other part of the Prayer-book, Offices, or Articles, either in *words* or *substance*. What superhuman insight "Alius" may have into the "substance" of rubrics or any thing else is best known to himself. But we, who do not believe in transubstantiation, are content to know no more of the substance of a thing than can be learned from its accidents, and to judge of the substance of a rubric by the words and letters which compose it. We have not a shadow of objection to any alteration which an authorized committee or an unauthorized publisher may make in the *substance* of the rubrics, or any other part of the Prayer-book, provided they give all the *words, letters, points,* &c., in conformity with approved principles of typographical accuracy. And if the committee had treated the Institution Office as they have treated the Communion and Consecration Offices, retaining the *words* "associated rector" and "state," and contenting themselves with an argument which should prove the annihilation of their *substance*, they might have enjoyed their metaphysics and welcome. But to argue that the General Convention by their canon of 1832 annihilated the *substance* of the words "associated rector" and "state," while it is confessed that the Convention left the words themselves untouched, and then to follow up their metaphysics by the authoritative declaration, that the words themselves *are not* in the office, is such a decree of *exsubstantiation* as out-herods the Council of Lateran.

The true distinction, we apprehend, is not between the *words* and *substance* of a rubric—for these will be regarded as identical by all persons except metaphysicians and Romanists—but between a rubric itself and the circumstances under which it is left to operate. When a single General Convention altered the psalms and hymns it did not alter the rubrics respecting their use, nor the substance of them, but merely changed the mode or circumstances of their operation. If, as "Alius" supposes, a single General Convention should alter the canon respecting the ages of persons to be ordained or consecrated, it would not by so doing alter the rubric on this subject, but merely the circumstances of its operation. Or if, to take another of his suppositions, a single General Convention should totally abolish the psalms and hymns, it would not thereby "in effect abolish," nor yet touch in word, letter, or substance, the rubrics directing their use, but would merely remove the circumstances which enable us to comply with them. In the same way as, if we were to deprive "Alius" of pen, ink, and paper, we should not alter his "substance," but merely remove the implements by which he is enabled to amuse our readers with metaphysics and hypothesis.

"The canon," says "Alius," "governs the use of the Institution Office." Be this as it may, it is nothing to the purpose. The *use* of the Institution Office is one thing; the *publication* of it, in conformity with approved principles of typographical accuracy, is another. The only pertinent question is, whether the omission in a canon, adopted at a single General Convention, to provide a form of due notice of the election of rectors, associated rectors, or assistant ministers, would empower a committee of publication to omit the whole or any part of the office in their edition of the Prayer-book? If the canon of 1832 had omitted to provide a form of due notice for the election of rectors and assistant ministers as well as associated rectors, a question might be raised, whether bishops would have a right to use the Institution Office: but this would be for them to determine, and not for a committee of publication; whose province it would be simply to edit the Office in a correct form. In like manner, admitting that the canon of 1832 omits (which is by no means certain) to provide a form of due notice for the election of associated rectors, it may be a question whether parishes have a right to have such officers, or whether a bishop is at liberty to induct them: but the question is one with which a committee of publication, as such, have nothing to do; their powers extending only to the expurgation of typographical errors, and not to the regulation of bishops and parishes.

"If," says "Alius," "the Institution Office gives the right to have associated rectors instituted and the canons cannot take it away, then the communion rubric gives the right to sing one of the old abolished hymns, and the Convention of 1826 could not, and did not take it away." This is sophistry and not fair argument. The Institution Office is included among the "other offices" mentioned in the eighth article of the Constitution: and is therefore not only beyond the control of, but is in itself an authority paramount to, any canon or canons adopted by a single General Convention. The psalms and hymns, on the contrary, are not so included, but are left under the control of a single General Convention. Consequently the hymns that were abolished by the Convention of 1826, were abolished and shut out of the Church by a competent authority; and the communion rubric that once referred to them, refers to them no more.

The word "state" denotes a *civil* and not an *ecclesiastical* division; and it has had an ecclesiastical construction, not necessarily nor always, but only sometimes, and that by the accidental coincidence of civil and ecclesiastical limits. The last General Convention evidently understood the matter thus, or it would have retained the word "state" equally with "diocese," and not have taken means to erase the former word from the Constitution. In the two rubrics of the Institution Office the word "state" was designed to denote a civil division exclusively, otherwise it had been superfluous, and the word "diocese" alone would have sufficed. Hence, in our adopted article we argued, and still argue, that the Institution Office proper recognises the right of the missionary bishops to institute rectors in those states in which the Church is not organized; a right which is not recognised in the office as set forth by the committee.

In regard to the other points of the case, we need but refer the reader back to the very able article which we adopted: an article which needs no bolstering from us, and which, in truth, has covered the whole ground, and completely forestalled all the objections with which "Alius" has ineffectually assailed it.

SEMI-CENTENNIAL ANNIVERSARY.—We see by the daily papers that an ineffectual application was made to the Vestry of Trinity Church, by a committee of the New York Historical Society, for the use of St. Paul's Chapel in the celebration of the fiftieth anniversary of General Washington's inauguration as president. We shall transfer the letter of the committee and the resolution of the Vestry to our columns next week, and make them the occasion of some remarks on the general subject. At present we can but express our sincere gratification at the independent course of the rector of Trinity Church, and the confident belief that the stand which he has taken will be approved by every impartial person who will look at the subject in all its bearings, and ultimately by the good sense of the whole community.

NEW BOOKS.—We have on hand several lately published works, and are only waiting for time to give them the customary notice. Among them are Mr. Blunts Lectures on the Life of CHRIST, 2 vols. duodecimo, published by Hooker & Claxton, Philadelphia; Mr. Hare's Sermons to a Country Congregation, from the press of D. Appleton & Co.; a beautiful Hebrew Bible, including the New Testament, recently published by the enterprising house of Bagster & Marshall, Chestnut street, Philadelphia, and an Exposition of the Articles of Religion, &c. by the Rev. Andrew Fowler, a well-known clergyman of our Church in the Diocese of South Carolina.

Bishop Onderdonk gratefully acknowledges the receipt from a lady and three gentlemen, of one hundred and twenty-five dollars, for the aid of necessitous students of theology.

CLERICAL CHANGE.—The Rev. Orange Clarke, D. D., late a presbyter of the Diocese of Western New York, has transferred his canonical residence to this diocese.

☞ Mr. Bokum, late of Harvard University, having informed many of his friends among the Episcopal clergy that he would give a course of lectures on Germany, in the course of next month, requests us to say that the lateness of the season induces him to defer them until next autumn.

On the third Sunday after Easter, in Trinity Church, Boston, the Right Rev. the Bishop of the Eastern Diocese admitted to the holy order of Priests, the Rev. Edward Livermore, minister of St. Peter's Church, Drewsville, and St. Luke's Church, North Charlestown, N. H. There were present the Rev. Mr. Watson, who presented the candidate, and the Rev. Messrs. Vaughan, Sealre, and Boyle.

The Rev. Joseph H. Nichols has taken the temporary charge of St. Stephen's Church, Ridgefield, Conn.

At a recent meeting of the Missionary Board of the Education and Missionary Society of this diocese, Port Ontario and Pulaski, Oswego county, were constituted a missionary station; Wethersfield Springs, Genesee county, was separated from Auroraville, Erie county, and constituted a distinct station, and the Rev. Henry Tullidge appointed missionary; Auroraville being recognised as another station, and the Rev. Isaac Garvin as the missionary there. The Rev. Beardsley Northrop was also appointed missionary at West Avon, Livingston county. The above places are all in the Diocese of Western New York.

EPISCOPAL VISITATION.—The bishop's appointments for visitation have been altered by the addition of *Huntington, Marlborough,* and *Walden.*

CITY MISSION.

The anniversary celebration of the New York Protestant Episcopal City Mission Society took place on Monday evening last, in the Church of the Ascension, the Right Rev. the Bishop of the diocese presiding. After appropriate devotional exercises, the annual report was read by the Rev. Dr. Bayard, from which it appeared that the society had been enabled to meet all its engagements for the year, through the continued liberality of its friends, and especially through aid rendered in the way of collections by seven of the city parishes, and a large contribution from the Church Building Society. The report concluded with the interesting statements of the three faithful missionaries now in the service of the society.

The meeting was then addressed in support of several resolutions by the Rev. Drs. McVickar, Taylor, and Cutler. In moving the adoption of the report, Dr. McVickar boldly maintained that the society had not gone forward in the great work entrusted to it as it had given promise that it would, and as it had pledged itself that it would,; and contended that the cause of this was to be found not in the want of zeal and diligence on the part of the board, but in the *culpable* indifference of the members of the society and other Churchmen, and their failure to furnish the necessary means. He then appealed in the most earnest manner to all present to aid in extending the sphere of the society's operations.

Dr. Taylor then submitted the following resolution.

Resolved, That we deem it highly important to the *permanent success* of our enterprise, that the regular annual income of the society should be immediately increased, so as to meet the annual expenditure, and thus do away with the necessity of extraordinary efforts, year by year, to procure the amount absolutely required.

The Dr. called attention to the moral state of large cities, and especially of London and New York, giving some very interesting and important facts. He showed what had been done in the metropolis of the British Empire, under the auspices of its noble bishop, and what might and ought to be done here, to diffuse all around us an atmosphere of reverence for religious things, and an awe of GOD and his law. In the most striking manner he portrayed the selfishness, the *supreme* selfishness, of those who, walking abroad amid the ravages of this moral pestilence, themselves safe, from their possession of the all-sufficient antidote and remedy of the Gospel, neglect to make it known and to bestow it upon others. Never have we heard a more powerful and eloquent address. In conclusion, the reverend gentleman suggested the importance of increasing the number of annual subscribers to the charity; and also inquired whether there were not some to whom GOD had given the ability who would *endow* the two churches already established, and so leave the society free to go and erect others.

Dr. Cutler spoke of the success which had accompanied the efforts of the society—success in the silent and almost hidden work of leading the poor and ignorant to the knowledge of CHRIST—and of comforting the children of sorrow and wretchedness. He drew a graphic picture of the state of things in this city, beneath the surface, giving his own personal knowledge, acquired while himself in the field as a missionary; and feelingly urged the importance of having additional churches and ministers, offering the following resolution.

Resolved, That in view of the great objects of this society, and of the success with which it has pleased GOD to crown its past efforts, it is of the first importance that its operations be speedily extended, and that it is the duty of its members and friends to make strenuous efforts for this purpose.

The exercises throughout were of the deepest interest. The speakers were filled with their subject, and spoke with the earnestness, and solemnity, and power, of men who had thought much and felt deeply in reference to it. We regret that they should have had so few auditors. The meeting was very thinly attended, we hope not from want of interest in the institution, though we cannot but fear that it was in some measure owing to this. We trust that increased attention and support will now be given to this important institution. The present number of missionaries cannot be sustained without the liberal benefactions of Churchmen during the coming year And if the society is to extend the sphere of its operations, of course much more must be done by its friends. Shall the good work then go forward?

The Year of the Church: hymns and devotional verses for the Sundays and holy days of the ecclesiastical year; with brief explanations of their origin and design. By the Rev. C. M. BUTLER, pp. 166. Utica, press of Eli Maynard, 1839.

The design of this excellent little publication cannot be more clearly and appropriately expressed than in the following extract from the prefatory letter of the author. "Its aim is to furnish for the younger mind and less matured Christian experience of the religious public, some such exhibition of the year of the Church, in connexion with the devotional feelings and reflections it is well calculated to excite, as Keble has provided for the highest intellect and the ripest piety. The author entertained the hope too, that such a work might convey a general knowledge of the beautiful order of our Church, in connection with its spiritual privileges, to some who would not be likely to consult larger works of a different character."

It is due to the author to say that the design is well sustained, and the spirit of the book is truly excellent. Its sentiments and exhibitions of scriptural truth are such as we cordially approve. And we consider it the highest recommendation that this volume can receive from us, that they are in accordance with the spirit of the Church, as shown in her varied and beautiful services for the ecclesiastical year.

We trust Mr. Butler will reap the reward of his labor, in witnessing an increase of intelligent piety, and ardent love for the Church among the interesting class of persons for whom his volume is designed.

We shall take pleasure in extracting a few pieces from the work in a future number. B.

To the Alumni of the General Theological Seminary.

The attention of the *Associate Alumni* of the seminary is respectfully asked to the following *resolutions* passed at the last annual meeting. The usual notice of the meeting, which was prepared, has never appeared, having been mislaid after it was sent to the printer.

Resolved, That Thursday in commencement week be fixed upon as the day in which the annual quota shall be due.

Whereas, it is made the duty of the *Associate Alumni* of the General Theological Seminary, by the third article of their constitution, to promote the advantage of the institution with which it is connected, and whereas, the appeal of the Board of Trustees to the clergy of the Church for aid by collections in their churches, has been responded to by less than *one-fifth* of the members, a fact which he have learned with deep regret:

Resolved, That *each member* of the association be earnestly requested to use all proper means to secure a *liberal* contribution to the funds of our *Alma Mater* from his congregation during the coming year, and annually so long as there shall be need of the same.

The annual meeting of the Associate Alumni will be held in commencement week (the last week in June.) The *preacher* is the Rev. William H. Walter. Substitute, the Rev. Henry J. Morton. *Essayist,* the Rev. Robert B. Croes. Substitute, the Rev. Samuel Starr. Due notice will be given of the other arrangements. It is hoped that there will be a general attendance of the alumni, as business of great importance will be brought before them. Provision will be made for the comfortable accommodation of all who may be present.

BENJAMIN I. HAIGHT,
Chairman of Executive Committee.

Episcopal papers will confer a favor by giving the above notice an insertion.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 766 Broadway.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 23 Cliff.
De Grasse, Rev G Isaiah.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 245 Bowery.
Haight, Rev Benjamin I, 3 Rutgers Place.
Halsey, Rev Charles H, 453 Houston.
Hammell, Rev William, 31 Downing.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. 3 Park Place.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles. Middle Road Murray Hill, between 4th and 5th Avenues, near Thirty-sixth.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 20. City Hall Place.
Pound, Rev. Jesse, corner Harrison and Staple.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Jersey city.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev. William, 13 Murray.
Schroeder, D D, Rev John F, 77 White.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. R. C. 13 Roosevelt.
Smith, D. D. Rev Hugh, 95 Twentieth.
Staunton, Rev William. 94 Eighteenth.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Warner. Rev Thomas, 208 Hudson.
Wainwright, D D, Rev Jonathan M, 30 Beach.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter. (colored) 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Coit, D D, Rev Thomas W. Washington Avenue.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, Lawrence, near Willoughby.

Williamsburgh.

Davis, Rev. Samuel C., No. 3 Leacraft's Brick Buildings, South Second-street.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifth Sunday after Easter, or Rogation Sunday, May 5, A. M., St. John's Church, *Troy*; 4 P. M., Waterford, *Saratoga county.*

Sunday after the Ascension, May 12, Mohawk, *Herkimer county.* Tuesday, 14, Monticello, *Otsego county.* 15, Exeter. Friday, 17, Louisville, ordination A. M., confirmation P. M.

Whitsunday, May 19, Westford. Monday in Whitsun-week, May 20, Cherry Valley. Wednesday, 22, Little Falls, *Herkimer county.* 23, Fairfield. 24, Norway.

Trinity Sunday, May 26, Fonda, *Montgomery county,* ordination A. M., confirmation P. M. 27, Johnstown, *Fulton county.* Wednesday, 29, Port Jackson, *Montgomery county.* Friday, 31, *Schenectady.*

First Sunday after Trinity, June 2, A. M. St. Peter's Church, *Albany*; 4 P. M., Trinity Church, West Troy, *Albany county.* 3, Christ Church, *Troy*, consecration A. M. confirmation P. M. 4, do. institution.

Second Sunday after Trinity, June 9, St. James' Church, *New York.* Festival of St. Barnabas the Apostle, Tuesday June, 11, St. Paul's College, College Point, *Queen's County.*

Third Sunday after Trinity, June 16, Factoryville, *Richmond county.*

Fourth Sunday after Trinity, June 23, Fort Hamilton, *Kings county.*

Sixth Sunday after Trinity, July 7, Jamaica, *Queens county.* Grace Church in the day, and the colored congregation in the evening. Tuesday, 9, Huntington, *Suffolk county.* Consecration A. M., confirmation P. M.

Tuesday, July 16, Marlborough, *Ulster county,* consecration A. M., confirmation P. M. Friday, 19, Westchester, *Westchester county.* 20, Eastchester.

Eighth Sunday after Trinity, July 21, A. M. New Rochelle; 4 P. M., Mamaroneck. 22, Rye. 23, Whiteplains. Festival of St. James the apostle, Thursday, July 25, Bedford, ordination A. M., confirmation P. M. 26, North Salem.

Ninth Sunday after Trinity, July 28, Patterson, *Putnam county.* Tuesday, 30, Lithgow, *Dutchess county.* 31, Pleasant Valley, August 1, Christ Church, Poughkeepsie.

Tenth Sunday after Trinity, August 4, A. M. Ballston Spa, *Saratoga county*; 4 P. M., Saratoga Springs.

Eleventh Sunday after Trinity, August 11, Morristown, *St. Lawrence county.* Tuesday, 13, Ogdensburgh. 14, Lisbon. 15, Waddington. Saturday, 17, Potsdam.

Twelfth Sunday after Trinity, August 18, Canton. Tuesday, 20, Malone, *Franklin county.* Thursday, 22, Plattsburgh, *Clinton county.* Festival of St. Bartholomew the apostle, Saturday, August 24. Hampton, *Washington county.*

Thirteenth Sunday after Trinity, August 25, Granville. Tuesday, 27, Sandy Hill. Friday, 30, Walden, *Orange county,* ordination A, M., confirmation P. M.

Fourteenth Sunday after Trinity, September 1, St. Mary's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—City of Brooklyn.—Fourth Sunday after Easter, April 28, confirmed 17 in St. Paul's Church.

MARRIED,

In St. John's church, Waterbury, Conn. by the Rev, O. Clarke, D. D. on Sunday, the 28th ult. the Rev. JACOB LYMAN CLARK, rector of the church, to Miss MARY T. SCOVELL.

CALENDAR.

MAY.

5. 5th Sunday after Easter.
6., 7., 8. Rogation Days.
9. Ascension Day.
12. Sunday after Ascension.
19. WHITSUNDAY.
22., 24., 25. Ember Days.

NOTICES.

CHRIST CHURCH, ANTHONY STREET.

The pew committee will be in attendance at this Church on Wednesday, 8th May, from 11 to 4 o'clock, for the purpose of renting the remaining pews, most of which are eligibly situated.

WM. E BIRD,
GEO. P. POLLEN, } Committee.
WM. BROOKS,

May 4, 1839. 1t

ST. BARTHOLOMEW'S CHURCH.

All the unsold pews in this church will be offered for sale, at public auction, on Monday, May 13, at half-past four o'clock, P. M. W. H. Franklin, Auctioneer.

Terms of sale, &c., will be made known by applying to any of the undersigned committee.

STEPHEN CAMBRELENG,
WILLIAM L. RUSHTON,
April 25, 1839. 3t CHARLES CARVILL.

SPECIAL CONVENTION.—*Whereas,* in the Primary Convention of the Protestant Episcopal Church, in the Diocese of Western New York, held in the village of Geneva, November, 1838, certain resolutions were adopted relating to the consecration of the Rev. William Heathcote De Lancy, D.D., bishop elect of the said diocese:—and

Whereas the acting bishop of the said Church has been requested by a resolution of the same Convention "to call a special meeting of the Convention at the time and place appointed for the consecration," and has "deemed a compliance with that request in all respects right and proper:"—

NOTICE is hereby given to the clergy and parishes of the Protestant Episcopal Church in the Diocese of Western New York, that a Special Convention of said diocese will be held in St. Peter's Church, in the village of Auburn, and county of Cayuga, on Wednesday, the eighth day of May next, at 10 o'clock, A. M.

By order of the acting bishop,
PIERRE A. PROAL,
Secretary of Convention.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 24th of April, has received the following contributions, viz.

Offerings of St Peter's church, Plymouth, Conn, Rev William Watson rector, by the hands of Mr Edwin Talmage, treasurer, $70, to be equally divided between the two committees, $35. From the mite box of Mrs C B and children, for general missionary purposes, $1 75, equally divided, 88cts. Offerings of a small family of Trinity church, Plattsburgh, N Y, for the year ending Easter Sunday, 1839, for Domestic Missions, $5. By the hands of Mr James Bailey, from Trinity church, Plattsburgh, N Y, for Domestic Missions, $8. Received from the Rev A Bronson, the amount of a collection at the missionary station at Boston, Ohio, $7 50, and also the contribution of a lady at the same place, $3, $10 50. By the hands of Mr Charles R Miller, collected by the Sunday School of Christ church, Middletown, Conn, for missions under Bishop Polk, $3. By the hands of the Rev S G Hitchcock, from St John's church, Washington, Litchfield county, Conn, for Domestic Missions, one half $3 37 1-2. Total receipts, $65 75.

May 1, 1839. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge,

Received from the American Tract Society on account of Greece, $1000, China, $1000. Received by the hands of James Swords, Esq, one half of $30, being the contribution of three friends, enclosed in a letter from Tallahassee, Florida, $15; from Rev A Bronson, contributions of the Circle of Industry, Boston, Ohio, per Miss Mary Ann Bronson, treasurer, for Mrs Hill's school in Greece, $10; from Trinity church, Plattsburgh, N Y, per J Bailey, $7; offerings of St Peter's church, Plymouth, Conn, Rev Wm Watson rector, per Mr Edwin Talmage, treasurer, one half of $70, $35; from the mite box of Mrs C B and children for general missionary purposes, one half of $1 75, 88—67 88. Received from St John's church, Washington, Litchfield county, Conn, per Rev S G Hitchcock, $3 37. Total receipts, $2071 25.

CHARLES J. ALDIS, Treasurer,
April 30, 1839. Bank of America.

YOUNG MEN'S (AUXILLIARY) EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following donations, viz:—

Cash, $1. (From a lady to constitute Miss Mary Ann Boardman Schroeder, a life member, and omitted in the *acknowledgments* of the late treasurer, $15.) From the Sunday School of St. Paul's chapel, to constitute Miss Cornelia E Schroeder, a life member, $15; Miss Eliza M Schroeder a life member, $15; and to raise Miss Mary A B Schroeder from a life member to a life manager, $15. Also, the following annual subscriptions: W Seymour, jun, $1; T T Hart $2; Charles Carville, $5; T M Jenkins, $1, $9. Total, $55.

May 1, 1839. JOHN H. SWIFT, Treasurer.

P S Donations and subscriptions will be thankfully received by the Treasurer at 158 Water street, or 100 South street.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

From Rev A Clark, Elyria, Ohio, for Prayer-books sold, $2. From W L Skidmore, contribution, $3. From annual subscribers, $6. From Zion church, Manchester, Vt. Rev Alexander Cull rector, after a sermon by the Rev Wm F Walker of Troy, $8. From A Gallatin, Esq, donation, $2. From John J Astor, Esq, donation, $25. From a friend, $3. From James Swords, Esq, Treasurer, Domestic Missions for Bibles, $75. Cash, donation, $5. From A H Cornish, Juliet, Illinois, for purchase of Prayer-books, $17. From annual subscribers, $2 50. Total, $148 50.

This Society requires $600 beyond its present means to supply its wants for May, and confidently trust the liberality of Episcopalians will furnish the amount wanted.

Contributions, donations, and annual subscriptions now due, will be thankfully received at 77 Maiden-lane, by
THOMAS BROWNING, Treasurer,
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent
Where may be had the society's tracts.

PROTESTANT EPISCOPAL TRACT SOCIETY.

From a collection in St John's chapel, Rev Wm Berrian, rector, $71 13. From annual subscribers, $2. From Young Men's Tract Society for Tracts, $17. Cash, donation, $5. Cash, annual subscribers, $3 50. Total, 98 63.

Contributions, donations, and annual subscriptions now due, will be thankfully received at No 77 Maiden-lane, by
THOMAS BROWNING, Treasurer
Or at the Depository, 28 Ann street, by
THOMAS C BUTLER, agent
Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

LIBRARY OF GEN. THEOL. SEMINARY.

Received from Mrs. S. Williams per Rev. Dr. Turner, one hundred dollars, being the fifth instalment towards an alcove of one thousand dollars.

On part of the Committee.
JOHN McVICKAR.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz: The "thank offering from St. Luke's church, Glastonbury, Connecticut, per the Rev. William B. Ashley, an alumnus of the Seminary, twelve dollars, and from St. Andrew's parish, South Carolina, by the Rev. J. Stuart Hanckel, rector of the parish, being a collection made therein.

WM. H. HARISON, Treasurer.
New York. April 30th 1839.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to May 2, from the following persons, viz.

W Marshall & Co, Philadelphia; Thomas Latimer, Philadelphia, 2; J F Nichols Ridgefield; Armstrong & Berry, Baltimore; Hooker & Claxton, Philadelphia; F M J Surault, Boston; Catharine Mansing, Albany, N Y; Oliver Steele, Albany, N Y, with remit; Rev J A Bolles; Joseph Gill, Richmond, Vt; Rev J W Diller, Middlebury, Vt, with remit; Wm D Ticknor, Boston, Mass; Postmaster, Orange, N J; G W Donohue; Postmaster, Carlisle, Pa; Rev C Dunn, Newton, N J; Rev S R Crane, Ohio city, Ohio, with remit; Robert B Croes, Freehold, N J; Rev J Chapman, Perth Amboy, N J.

Packages forwarded by the Protestant Episcopal Press.

Geo Rowland, Norfolk, Va, 1 package, left on board schooner Thaddeus, for do; H and H Hurlbut, Ill, 1 package, left at 26 Liberty street; Mr Norton, 1 package, left at Atlantic Hotel bar; Rev J G De Grasse, 1 package, left at 43 Liberty street; Geo Rowland, Norfolk, Va, 1 package, left on board schooner Thaddeus, for do; Thomas Latimer, Philadelphia, 1 box, shipped; F Sill, 1 package, left at the Sunday School Union, 28 Ann street; Armstrong & Berry, Baltimore, 1 package, left on board schooner Tom Wood; W W Morly, 1 package, left at Mr Cohen's, No 122 William street; Mr Norton, 1 package, left at Weed & Co's, 191 Pearl street; H Wheeler, 1 package, left at Messrs Levett's, 166 Pearl street.

PEW IN ST. JOHN'S CHAPEL.—For sale pew No. 79, in the middle aisle, it is one of the long pews. Apply to the Sexton, or at 349 Broadway.
May 4th, 1839. 2t*

PANORAMAS OF JERUSALEM AND THEBES. These Panoramas are now open for exhibition at the New Rotunda, corner of Prince and Mercer streets, Broadway, opposite Niblo's Garden.

The Panorama of Jerusalem

Is a splendid painting, of the largest class, covering a surface of ten thousand square feet, painted from drawings taken by Mr. Catherwood, in 1834.

The Panorama of Thebes, in Egypt,

Painted likewise from Mr. Catherwood's drawings, is superior, as a work of art, to any Panorama before exhibited.

The Panoramas are brilliantly illuminated every evening by upwards of 200 gas lights, and explanations of the pictures given in the forenoon, afternoon, and at half-past 8 o'clock in the evening.

Open from 9 in the morning till half-past 9 o'clock in the evening. Admittance 25cts. to each Panorama.

Books of description may be obtained at the door at 12 1-2 cents each.
May 4, 1839. 4wi.

TROY EPISCOPAL INSTITUTE, *for the Education of young gentlemen*—Rev W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st, 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

DESIGN.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

INSTRUCTION.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study.

REQUIREMENTS.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

REPORTS.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and, at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

EXAMINATIONS.—An examination is held every Friday of the division under the several instructers, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

TERMS.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

VACATION.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.

EXPENSES.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum.

No deduction made for absence; nor will any pupil be received for less than a term.

NEXT TERM.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.
April 25. tf

BOARDING AND DAY SCHOOL. The Misses Mortimer respectfully inform the public, and especially the friends of their father, the late Rev. Benjamin Mortimer, formerly minister of the Moravian church in this city—that on the 13th of next month, (May,) they will commence a Boarding and Day School for young ladies at their residence, No. 53 Charlton street, next door to Varick-street.

All the branches of an English education carefully attended to.

Italian, Spanish, Latin, French, and German, will be taught by approved masters. Much attention will be given to needlework of every description. Terms moderate.

Circulars can be obtained at the Moravian parsonage, No. 14 Dutch-street, and at No. 53 Charlton-street, and in Brooklyn, at Mr. Mortimer's school, Brooklyn Lyceum.
April 27, 1839. tf.

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.
April 24, 1839. tf

BOARDING SCHOOL AT NEW HAVEN.—Miss Angelica Gilbert and Miss Edwards would make known to parents who are desirous of placing daughters at School in New Haven, that their summer term commences on the 6th of May, and that their card of the expense will be furnished on application, referring to their employers in New York and other places who have had, or now have daughters with them. Their house, situated on a good street near the green, accommodates well about thirty.

References, to Right Rev. Bishop Onderdonk, Rev. Dr Brodhead, Rev. F. L. Hawks, Judge Betts, Dr. S. W. Moore, Prof. N. F. Moore, Geo. P. Shipman, Esq. Leonard Kip, Esq., B. T. Butler, Esq., Oliver Kane, Esq., Ambrose L. Jordan, Esq.
March 23, 1839. 6t.

HALLET'S COVE FEMALE INSTITUTE.—This Institution will be opened for the reception of boarders on the first of May next.

It will be under the charge of the Rev. J. W. Brown, with able assistants in each department.

The vestry of St. George's Church, Hallet's Cove, are the responsible trustees.

Terms $250 per annum, including the expenses of board, and all the necessaries connected with it, and instruction in the English course. Extra charges are for music, the modern languages, drawing and painting.

The Rector of the Institute will devote his personal attention to the pupils, and will consider himself especially charged with their moral and religious instruction.

Circulars may be had at the offices of the New York American, Courier and Enquirer; at the bookstores of Swords, Stanford & Co. 152 Broadway; Gould & Newman's, corner Nassau and Fulton sts Louis Sherman, 142 Fulton st. &c. &c.

Applications to be made (post paid) to the Rector at the Institute, or to John L. Riker, Esq. Fulton sreet.
March 23, 2m

NEW BOOKS,—Lectures upon the History of St, Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by LOUIS SHERMAN.

SERMON ON EDUCATION, by the Rev. ISAIAH G. DE GRASSE, preached at the Episcopal Free Church, for the people of color in this city. The proceeds of the sermon will be given for the benefit of the Sunday school attached to the church. For sale at the office of the Churchman, No. 142 Fulton-sreet; General Protestant Episcopal Sunday School Union, 28 Ann-street; Swords, Stanford & Co, 152 Broadway, and at the office of the A. A. S. Society, No. 143 Nassau-st.
March 16, 1839 tf.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Mrs. ISAAC WILKINS and Miss BOYD purpose on the 7th of May opening a Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bibl geography, astronomy, natural history, natural philo phy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and menta philosophy, mythology, logic, with a general course of belles lettres, $12

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons, &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D. D.; Rev. Hugh Smith, D. D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.

Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.

Philadelphia.—Rev. George Boyd

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be ceive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Singsing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

References,—Lemuel Wells, Esq. Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez. Feb. 10. 3m.

POETRY.

For the Churchman.

ON THE DEATH OF WILLIAM HORTSON SWIFT,

Son of John H. Swift, who died at the age of seven years.

"Wherefore should I fast, can I bring him back again, I shall go to him, but he shall not return to me." This is evidently spoken by the Psalmist as a ground of comfort. The thought of going where his child had gone, consoled him under the present affliction. Yet it could have been no source of consolation to him if he had not expected to meet and *recognise* his child again; but when he says *I shall go to him*, we understand him to say I shall *see* him again, I shall *know* him again, I shall *embrace* him again, and we then understand how he was comforted.

Can the pious mother "forget her child," when she has laid its little form in the ground, and feels that "of such is the kingdom of heaven!" Let her not sorrow as those who have no hope, *she shall go to him.—Dr. Dorr on the recognition of friends in another world.*

Thou hast a home, my boy, above the strife,
And all the tumult of the changing hour,
Yet what is earth without thee, what is life?
The drooping calyx of a fallen flower.

Thy bird, upon its perch is gaily singing,
Thy books, thy toys, all home is fill'd with thee,
Even thy pencil line the past is bringing
To touch the heart whose pulse is memory.

At morn I miss thee, when from dreams I start,
As "*dear mother*" seems to meet my ear,
Till grief is whisp'ring to my wounded heart,
That death has left me nothing—but her tear.

But most we mourn thee, when the shadows gather
In the dim twilight round our lonely home,
The eye that watch'd the distance for its father,
And the flush'd lip that shouted "He has come."

Thy Bible yet is resting on its stand,
And calls the many hours when thou hast stood
Close by my side, and as thy little hand
Placed its slight mark, would question me of good.

Was it for death my love each thought was wreathing,
My mind a trellis to thine own I gave,
For death amid its deep luxuriance breathing,
To hurl its beauty to a sunken grave?

There is a hush upon the clouded air,
When the deep thunder rolls along the sky,
And thus will feeling tremble into prayer,
And gather calmness from intensity.

Till o'er its earthliness the spirit bending,
A brighter horizon round dust is spread,
With *finite love infinity* is blending,
And faith has won its halo for the dead.

My heart dawned o'er thine infancy while love
Tinted the rosebud that it linger'd on,
And from the clust'ring shades of thought above
The flower is fondly turning to its sun.

And it will turn for ever,—God is spreading
That glorious shadow o'er my drooping eye,
And every dream of thee that night is shedding
Fall like bright leaves from thy eternity.

Yet shall we meet, and heaven restore my own,
Though but a sparkle 'mid its countless rays,
Beauty that I may separate a tone,
A cadence, from its thrilling hymn of praise.

Joy to my heart, thou' rt but a dewdrop lifted
To swell the fount of happiness on high,
A snow-flake from an icy world that's drifted
To melt beneath the smile of Deity.

S. W. C.

SELF-DENIAL THE TEST OF RELIGIOUS EARNESTNESS.

How shall we try ourselves? Can any tests be named which will bring certainty to our minds on the subject? No indisputable tests can be given. We cannot know for certain. We must beware of an impatience about knowing what our real state is. St. Paul himself did not know till the last days of his life, (as far as we know,) that he was one of God's elect who shall never perish. He said, "I know nothing by myself, yet am I not hereby justified," (1 Cor. iv. 4,) i. e, though I am not conscious to myself of neglect of duty, yet I am not therefore confident of my acceptance. Judge nothing before the time. Accordingly he says in another place, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway," (1 Cor. ix. 27.) And yet though this absolute certainty of our election unto glory be unattainable, and the desire to obtain it an impatience which ill befits sinners, nevertheless a comfortable hope, a sober and subdued belief that God has pardoned and justified us for Christ's sake, (blessed be his name!) is attainable, according to St. John's words, "If our heart condemn us not, then we have confidence toward God," (1 John iii. 21.) And the question is, how are we to attain to this, under the circumstances in which we are placed? In what does it consist?

Were we in a heathen land it were easy to answer. The very profession of the Gospel would almost bring evidence of true faith, as far as we could have evidence; for such profession among pagans is almost sure to involve persecution. Hence it is that the epistles are so full of expressions of joy in the Lord Jesus, and in the exulting hope of salvation. Well might they be confident who had suffered for Christ. "Tribulation worketh patience, and patience experience, and experience hope." (Rom v. 3, 4.) "Henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." (Gal. vi. 17.) "Always bearing about in the body the dying of the Lord Jesus; that the life also of Jesus might be made manifest in our body." (2 Cor. iv. 10.) "Our hope of you is steadfast, knowing that as ye are partakers of the suffering, so shall ye be also of the consolation." (2 Cor. i. 7.) These and s ch like texts belong to those only who have witnessed for the truth like the early Christians. They are beyond *us*.

This is certain; yet since the nature of Christian obedience is the same in every age, it still brings with it, as it did then, an evidence of God's favor. We cannot indeed make ourselves as sure of our being in the number of God's true servants as the early Christians were, yet we may possess our degree of certainty, and by the same kind of evidence, the evidence of *self-denial*. This was the great evidence which the first disciples gave, and which we can give still. Reflect upon our Saviour's plain declarations, "Whosoever will come after me, let him deny himself, and take up his cross and follow me." (Mark viii. 34.) "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke xiv. 26, 27.) "If thy hand offend thee, cut it off . . . . if thy foot offend thee. cut it off . . . . if thine eye offend thee, pluck it out : . . . . it is better for thee to enter into life maimed . . . . halt . . . . with one eye, than to be cast into hell." (Mark ix. 43–47.)

Now without attempting to explain perfectly such passages as these, which doubtless cannot be understood without a fulness of grace which is possessed by very few men, yet at least we learn thus much from them, that a rigorous self-denial is a chief duty, nay, that it may be considered the test whether we are Christ's disciples, whether we are living in a mere dream, which we mistake for Christian faith and obedience, or are really and truly awake, alive, living in the day, on our road heavenwards. The early Christians went through self-denials in their very profession of the Gospel; *what are our self-denials*, now that the profession of the Gospel is not a self-denial? In what sense do *we* fulfil the words of Christ? Have we any distinct notion what is meant by the words "taking up our cross?" In what way are we acting, in which we should not act, supposing the Bible and the Church were unknown to this country, and religion, as existing among us, was *merely* a fashion of this world? What are we doing, which we have reason to trust is done for Christ's sake who bought us?

You know well enough that works are said to be the fruits and evidence of faith. That faith is said to be dead which has them not. Now what works have we to show of such a kind as to give us "confidence," so that we may "not be ashamed before him at his coming?" (1 John ii. 28.)

In answering this question I observe first of all, that according to Scripture, the self-denial which is the test of our faith must be daily. "If any man will come after me, let him deny himself, and take up his cross *daily*, and follow me." (Luke ix. 23.) It is thus St. Luke records our Saviour's words. Accordingly, it seems that Christian obedience does not consist merely in a few occasional efforts, a few accidental good deeds, or certain seasons of repentance, prayer, and activity; a mistake which minds of a certain class are very apt to fall into. This is the kind of obedience which constitutes what the world calls a great man, i. e., a man who has some noble points, and every now and then acts heroically, so as to astonish and subdue the minds of beholders, but who in private life has no abiding personal religion, who does not regulate his thoughts, words, and deeds according to the law of God. Again, the word *daily* implies that the self-denial which is pleasing to Christ consists in little things. This is plain, for opportunity for great self-denials does not come every day. Thus to take up the cross of Christ is no great action done once for all, it consists in the continual practice of small duties which are distasteful to us.

If then a person asks how he is to know whether he is dreaming on in the world's slumber, or is really awake and alive unto God, let him first fix his mind upon some one or other of his besetting infirmities. Every one who is at all in the habit of examining himself, must be conscious of such within him. Many men have more than one, all of us have some one or other; and in resisting and overcoming such self-denial has its first employment. One man is indolent and fond of amusement, another man is passionate or ill-tempered, another is vain, another has little control over his tongue; others are weak, and cannot resist the ridicule of thoughtless companions; others are tormented with bad passions, of which they are ashamed, yet are overcome. Now let every one consider what his weak point is; in that is his trial. His trial is not in those things which are easy to him, but in that one thing, in those several things, whatever they are, in which to do his duty is against his nature. Never think yourself safe because you do your duty in ninety-nine points, it is the hundredth which is to be the ground of your self-denial, which must evidence, or rather instance and realize your faith. It is in reference to this you must watch and pray; pray continually for God's grace to help you, and watch with fear and trembling lest you fall. Other men may not know what these weak points of your character are, they may mistake them. But you may know them; you may know them by their guesses and hints, and your own observation, and the light of the Spirit of God. And oh, that you may have strength to wrestle with them and overcome them! Oh, that you may have the wisdom to care little for the world's religion, or the praise you get from the world, and your agreement with what clever men, or powerful men, or many men, make the standard of religion, compared with the secret consciousness that you are obeying God in little things as well as great, in the hundredth duty as well as in the ninety-nine! Oh, that you may (as it were) sweep the house diligently to discover what you lack of the *full* measure of obedience! for be quite sure that this apparently small defect will influence your whole spirit and judgment in all things. Be quite sure that your judgment of persons, and of events, and of actions, and of doctrines, and your spirit towards God and man, your faith in the high truths of the Gospel, and your knowledge of your duty, all depend in a strange way on this strict endeavor to observe the whole law, on this self-denial in those little things in which obedience is a self-denial. Be not content with a warmth of faith carrying you over many obstacles even in your obedience, forcing you past the fear of men, and the usages of society, and the persuasions of interest; exult not in your experience of God's past mercies, and your assurance of what he has already done for your soul, if you are conscious you have neglected the one thing needful, the "one thing" which "thou lackest,"—daily self-denial.

But, besides this, there are other modes of self-denial to try your faith and sincerity, which it may be right just to mention. It may so happen that the sin you are most liable to is not called forth every day. For instance, anger and passion are irresistible when they come upon you, but it is only at times that you are provoked, and then you are off your guard; so that the occasion is over, and you have failed, before you were well aware of its coming. It is right then almost to *find out* for yourself daily self-denials; and this because our Lord bids you take up your cross daily, and because it proves your earnestness, and because by doing so you strengthen your general power of self-mastery, and come to have such an habitual command of yourself as will be a defence ready prepared when the season of temptation comes. Rise up then in the morning with the purpose that (please God) the day shall not pass without its self-denial, with a self-denial in innocent pleasures and tastes, if none occurs to mortify sin. Let your very rising from your bed be a self-denial; let your meals be self-denials. Determine to yield to others in things indifferent, to go out of your way in small matters to inconvenience yourself, (so that no direct duty suffers by it,) rather than you should not meet with your daily discipline. This was the Psalmist's method, who was as it were "punished all day long, and chastened every morning." (Psalm lxxiii. 14.) It was St. Paul's method, who "kept under," or bruised "his body, and brought it into subjection." (1 Cor. ix. 27.) This is one great end of fasting. A man says to himself, "How am I to know I am in earnest?" I would suggest to him, make some sacrifice, do some distasteful thing, which you are not actually obliged to do, (so that it be lawful,) to bring home to your mind that in fact you do love your Saviour, that you do hate sin, that you do hate your sinful nature, that you have put aside the present world. Thus you will have an evidence (to a certain point) that you are not using mere words. It is easy to make professions, easy to say fine things in speech or in writing, easy to astonish men with truths which they do not know, and sentiments which rise above human nature. "But thou, O servant of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness." Let not your words run on; force every one of them into action as it goes, and thus cleansing yourself from all pollution of the flesh and spirit, perfect holiness in the fear of God. In dreams we sometimes move our arms to see if we are awake or not, and so we are awakened. This is the way to keep your heart awake also. Try yourself daily in little deeds, to prove that your faith is more than a deceit.

I am aware all this is a hard doctrine; hard to those even who assent to it, and can describe it most accurately. There are such imperfections, such inconsistencies in the heart and life of even the better sort of men, that continual repentance must ever go hand in hand with our endeavors to obey. Much we need the grace of Christ's blood to wash us from the guilt we daily incur; much need we the aid of his promised Spirit! And surely he will grant all the riches of his mercy to his true servants; but as surely he will vouchsafe to none of us the power to believe in him, and the blessedness of being one with him, who are not as earnest in obeying him as if salvation depended on themselves.

Rev. John Henry Newman.

From the Church.

THE ORDINATION OF A MISSIONARY.—THE LATE BISHOP OF QUEBEC.

The sun was just gilding the horizon, as I entered a caleche in the month of August, eighteen hundred and thirty-three, to be present at the ordination of an old class-mate, by the late Bishop of Quebec. Though years have since rolled on, our late most excellent "Father in God" is gone to his rest, and my friend and myself seen many changes, yet that and the following days are still fresh in my memory. The season was truly delightful. Our route lay first through a French Canadian settlement, and afterwards through that portion of Lower Canada called the "Eastern townships." The beautiful Richelieu ran for many miles on our left, and enlivened the journey by its rapid stream and lovely banks. And when we left its course and bent our way towards the East, the "Green Mountains" jutting out into that part of Lower Canada, invited our attention by their boldness, and demanded our admiration for their beauty.

My companion was a French Canadian who had never been beyond the seigniories, and accustomed to the long, narrow two-field farms, with their neat houses and miserable barns thrust directly on the road-side, had never seen farms laid out and stocked as Europeans and Americans love to have them. He was a lover of the wretched French train, and accustomed to it from infancy, counted but as a slight "grievance" the miserable roads constantly cut up by their two wheeled vehicles to be every where met with in the flat, rich seigniorial country south of the St. Lawrence. It may, therefore, easily be imagined, that he was surprised when he beheld the nicely arranged premises, the immense barns, and the fine large and sleek cattle, cropping the rich well-watered pastures, or lying in the shade of some noble tree, every where seen on the latter part of our route: and though from his childhood accustomed to the heavy clay roads of his native parish, he could not but admire the delightful gravel roads, sometimes crossing a living stream clear as crystal, and at others winding around the foot of a projecting hill, ever presenting to our notice some new and interesting object.

As we approached Freligsburgh, the country became still more beautiful; the mountains seemed more frowning, because more near; and the beautiful vale on our right, with the "Pike river" meandering through and skirted down to the water's edge with thick shrubbery, appeared richer than any thing yet seen. The first object that attracted our notice on approaching the village was (as it ought always to be) the *Church*. It is situated on an eminence, and, as well as the parsonage just opposite its door and within the same enclosure, overlooks the road leading into the village. They are both neat and commodious—monuments of our late worthy bishop's liberality and zeal. The village itself is small, but beautiful for situation, lying in a romantic spot at a short distance from the peak of the frowning Green Mountains. When we arrived at the parsonage, the good bishop and my friend were busily engaged in the examination of the latter for holy orders. But in the evening I was joined by my friend, with whom I had sweet converse till late at night. He had gone the previous year as a missionary to the *Sault de Ste. Marie*, and his account of the Indians, and of his success amongst them, was highly delightful and interesting. Every thing was new to me; and though I had risen before daylight, and had passed over fully fifty miles that day, yet I did not regard the hours as they rapidly passed away.

Of the many striking things mentioned by my friend, I shall notice only two; the one indicative of the shrewdness of the Indian character, and the other, showing the influence which the preaching of the Cross has upon even the untutored savage. Immediately on my friend's arrival at the Sault, he had a council of Indians called, and stated to them that he had been sent by the Church, and by their "Great Father" at Toronto, as their teacher. "Echo," their chief speaker, arose, and in a speech abounding with native eloquence, expressed the sense of the nation on my friend's appointment. "But," said he, "*how* are we to know that you are sent by our 'Great Father' at Toronto? We have had several offers from as many persons desirous of becoming our teachers, and *all* professing to come from our 'Great Father.'" He paused for some time; then narrowly examining the seal on my friend's credentials, remarked: "I am no longer in the dark; the sun has just risen upon me: I perceive that the *seal* on 'Blackcoat's' letter from our 'Great Father' and my *medal* bear the *same* stamp. 'Blackcoat' shall, therefore, be my teacher; for now I feel that *he* has been sent to us by our 'Great Father.' I give him my hand, and will open my ear willingly to his instructions."

Soon after this an Indian came express from one of the most northern posts of the Hudson's Bay Company. He had "never as much as heard" of the Christians' God. Curiosity led him to visit the missionary, of whose arrival he had heard from his red brethren. He listened with the deepest attention, whilst my friend laid open to his view the nature of God, the apostacy and corruption of man, and the unsearchable riches of Christ. When he heard of God's giving his own begotten, well-beloved Son, the brightness of his glory, a ransom for sinners, he became restive on his seat. He could not indeed fully comprehend *how* that could be; yet he felt that it was true. The more he heard, the more restive he became; perspiration oozed from every pore, till it ran in a stream from his face. At length he burst into a flood of tears, and rushed from the room, completely overwhelmed by his feelings. In the course of two months he returned a second time, as express, to the *Sault*. Immediately he repaired to the missionary to inquire further about the Christian's God, that so loved sinners as to give his own Son to death for them,—to inform him that he had been telling his brethren at the north of this good God,—and to carry to him the request that he would come and preach Christ to them.

With such cheering accounts as these did my friend beguile the rapid hours, so that we could have listened till daylight, had not prudence warned us that we needed retirement and sleep, to prepare us for the interesting and highly important services of the following day.

When the morning of that day arrived, the congregation began to assemble from all the surrounding parish; some coming in their comfortable family wagons,—the younger ones on horseback, and those living near the church on foot. Never before had Trinity Church and the green under its windows and about its door, contained such a vast assemblage. An ordination was a new thing there, and when it was known that the young man to be ordained had devoted himself as a missionary among the far distant heathen, the interest felt in the service was greatly increased. This, together with the anxiety of the people to behold once more their first and beloved pastor, emptied many a house of all its inmates. Every one appeared deeply affected by the solemn service,—and certainly it is a solemn sight to behold a youthful champion of the Cross binding himself by the most sacred vows to the work of the ministry, and about to return to his far distant labors, away from his friends, and away from the comforts and amenities of more favored situations. None appeared to feel the solemnity and interest of the services more than the reverend preacher of the day—the lord bishop's chaplain. Ere he had finished his excellent discourse, his feelings overcame his utterance, and he probably effected more by being unable to proceed, than he would have done had his feelings not been so overpowering.

In the afternoon many "faithful soldiers and servants of Christ" came forward to ratify before God, his bishop, and their assembled friends and neighbors, their baptismal vows and obligations. I could not help being struck at the appearance of these young people. There was present with them all a sense of the momentous duty which they were engaged in; and the neat white dresses of the young women (so appropriate to the occasion, and so becoming a rural population) were indicative, I trust, of the purity of their minds.

Before leaving I had a long and highly interesting conversation with that eminently excellent and devoted man, not inaptly styled "the Apostle of the Canadas." The parish where these interesting services were performed was the scene of his first labors in Canada. He found the people "without God in the world." The only preacher of the Cross that had preceded him, was obliged to leave the village discouraged by their waywardness and inattention. But no ways disheartened by this, the zealous missionary called the people together in a "hired room" of the tavern; after a time they assembled in a school-house, erected at his own expense; and in the following year, so greatly had their numbers increased, in their present excellent and commodious church; another fruit, I understand, of his liberality. Among this devoted people he had long labored, willing to "spend and be spent" for their good, spiritual and temporal. And when, through the blessing of God on his self-denying labors they had become a well-organized parish, he commended them, with many prayers, into the able hands of him who still breaks to them the bread of life; and he moved further on to build up a new people in the nurture and admonition of the Lord. Here his ample means enabled him, and his large generous heart constantly prompted him, to assist his parishioners in their temporal difficulties; so that when he removed from this scene of his early labors, the complaint was often made (without considering the vast difference between their two cases,) that "priest —— was not so good to them as Priest Stewart!"

It was cheering to behold the delight with which his old parishioners beheld once more their former pastor, and the interest which he still evinced in their welfare. Many hearty welcomes did the good bishop that day receive, and many were the kind and minute questions put by him to his still beloved people. As he left the Church they pressed around him,—rejoicing to behold him again in the enjoyment of comparative health and strength; and all seemed to vie with each other in inviting him (as they did in former times,) to their hospitable dwellings. But such were the bishop's various engagements, that he could promise only one old lady the high privilege of "drinking tea" with her.

In giving me some account of his early labors in this place, his lordship remarked: "When I first came here, this country was very different from what you now see it. Then we had to get whatever we wanted from Montreal, as there were no stores in the country, and the northern parts of Vermont were as yet unsettled. Our route to Montreal was much longer than the present one. Whenever I went there, I rode my horse twelve long miles to Missisquoi bay, except where the roads were so bad that I had to dismount and lead my horse by leaping from log to log on the road-side. Across Missisquoi bay I went in an open boat to Plattsburgh, in the State of New York, whence I took a larger craft to St. Johns. From St. Johns to Laprairie, over the worst road in Americe, I went in a wagon, and from the latter place to Montreal in a batteau." Before this devoted missionary, a son of a noble house, could purchase for himself the most common necessaries of life, or mingle in cultivated society, he had to take this troublesome journey, then requiring three days to effect what is now easily accomplished in much less than one. As we stood at the parsonage window, looking at the village lying below and opposite us, his lordship remarked, as he pointed out to me a very poor-looking house, "Mr. —, you see *that* house. It is the only house I ever owned, and it is much better now than when I had it, for they have put another story upon it!" Not very long after this conversation I left this delightful parish; thankful for and, I trust, profited by what I had seen, and more convinced than ever of the entire devotedness to his great duties, and the single mindedness of its first and well-beloved pastor.

The life of a pious clergyman is visible rhetoric.—*Hooker.*

Experience is the best schoolmaster, but the *school fees are heavy*.—*Coleridge.*

THE INGRATITUDE OF PROTESTANTS FOR THE REFORMATION.

Let us bless God that we yet breathe in a pure air, free from the noisome and pestilent fogs of those superstitious vanities, where none of those fooleries and impieties are obtruded on our faith or practice; that we live in a Church wherein no other name is invocated but the name of God the Father, Son, and Holy Ghost; nor divine worship given to any but to the one true God, through Jesus Christ the only Mediator. O happy we, if we knew and valued our own happiness! But alas! alas! many of us do not. We despise and trample upon that Reformation of religion, which by a miracle of God's mercy was wrought in this nation in the days of our forefathers, and run to schismatical assemblies, under pretence of seeking after a better reformation. We abandon that Church, and can hardly forbear to call it Anti-christian and popish harlot, the foundation-stones whereof were laid and cemented in the blood of God's holy martyrs, that died in defiance of the errors and superstitions of the Romish synagogue. And yet these men call themselves Protestants, yea the only true Protestants, and will scarce allow us of the Church of England a share in the title. God grant, that by this our horrid ingratitude, we do not provoke him to recall that mercy, which ourselves indeed throw back into his face, as if it were not worth our acceptance, and to cause a dark night of Popery to return on us; wherein a superstitious and idolatrous worship shall be thrust upon us, yea, and we shall be compelled to forbidden and idolatrous worship, or to death; wherein our Bibles, that we now, not only with liberty but encouragement, carry about us shall be snatched out of our hands, and fabulous lying legends put in the room of them; wherein our excellent liturgy, in a tongue we all understand, which many of us now loathe, and call pitiful pottage, yea and Popish mass, shall be abolished, and the abominable Roman mass indeed placed in its stead; wherein the cup of blessing in the holy eucharist shall be sacrilegiously taken from us, which is now openly and freely held forth to us all, and that in so excellent a way of administration, that the whole Christian world besides is not able at this day to show the like; but we scorn to take it, and refuse to receive it, unless it be given us by an unhallowed hand in a factious conventicle. If ever these and the other ill effects of Popery, which I cannot now mention, happen to us, (which God avert,) and I trust it will never come to pass; but, I say, if ever these things should befall us, we should then, when it is too late, clearly distinguish between light and darkness, and discern the vast difference between the established religion, which many now call Popery, and Popery itself. We should then cast back a kind and mournful eye upon our dear mother the Church of England, whose very bowels we now tear and rip up by our wicked schisms. We should then wish ourselves in the safe arms of her communion once again, and resolve never more to depart from it. Let us do that now, whilst it is seasonable, which we shall then wish we had done, but cannot do.—*Bishop Bull.*

Let your life be a commentary on your sermons.—*Lamont.*

TO RENT FOR AN EPISCOPAL FEMALE SEMINARY, the large and spacious Mansion-house, known as the Gibb's Mansion, Ravenswood, L. I. on the banks of the East River, near Hurl Gate, five miles from the centre of the city of New York. Attached to the premises are about three acres of ground, ornamented with fruit and forest trees, flower garden, &c., presenting delightful retired walks, immediately on the waters of the East River; also extensive land and water prospects, with a view of the city, and offering, in point of healthiness, &c., an admirable location for an institution devoted to female education.

The Episcopal parish in the village is now under the pastoral care of the Rev. William Staunton, and the services of the Church are regularly and statedly administered. A new church edifice of stone is expected to be commenced in a few weeks, and will be completed in the earliest possible time.

Communication with the city is easy and regular by steamboats, railroad, and stages.

The above premises will be rented to a suitable person at a very moderate price.

For further particulars inquire of, or address the rector at the office of Louis Sherman, 142 Fulton street; Anthony D Maintain, 105 South-st.; or Samuel Brown, 82 Nassau-street.

April 5, 1839. 4ts

ST. MARY'S HALL, Green Bank, Burlington, New Jersey. The summer term of this institution will commence on Monday, the first day of May.

The importance of a punctual attendance on the first day of the term is respectfully urged upon all who intend to become members of the institution the present season. John P. Lathrop, *Principal Teacher*.

Burlington, April 5, 1839. 4t.

ST. CLEMENT'S CHURCH. Six Pews, advantageously situated in St. Clement's Church, to be rented from the 1st of May next

For further particulars apply to any of the following members of the Pew Committee: W. S Popham, No. 20 Barrow-street; J. N. Taylor, No. 507 Houston-street; W. H. Mott, No. 37 Vandam-street.

April 5, 1839. 5ts.

THE first edition of Rev. Mr. Johnson's Sermon having been all sold, the second is now published in tract form, and may be had at Louis Sherman's, 142 Fulton-street; Swords, Stanford & Co, 152 Broadway; or at the Sunday School Union, in Ann-street, at one shilling the single copy, or ten for one dollar.

April 11, 1839.

REV. H. ADAMS' SELECT SCHOOL FOR BOYS. —This establishment is pleasantly situated in the village of Kingston, Ulster Co., N. Y., about two and a half miles from the North River, and one hundred miles from the city of New York, and for the advantages it combines for beauty of location and scenery, salubrity of air, and retirement from the bustle of large places, is admirably fitted forstudy and the education of youth.

The school is entirely select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with the scholars is parental and social in its nature, that talent may be elicited, the disposition known and improved, while the mind is elevated and the heart improved. The teacher and his scholars are companions and friends, associated together at the family altar and family table, in their studies and their amusements, so that as far as possible the improvement in manners, in morals, and in learning, may go hand in hand.

Terms for Board and Tuition, in all branches of a finished English education, and all studies preparatory to admission to any College, $200 per annum, payable half yearly in advance. For the modern languages, as an additional teacher will be employed, there will be a small advance in price.

There will be a vacation in each year of the month of August.

Parents intending to remove their children will be required to give three months notice.

The Principal will incur no expense for articles of clothing, or any other necessary, beyond the sums placed in his hands for that purpose.

Reference, by permission, to the Right Rev. B. T. Onderdonk, D. D., the Rev. Jonathan M. Wainwright, D D., the Rev Manton Eastburn, D. D., Mr. Philip Dater and W. A. F. Pentz, New York city; Thompson S. Brown, Dunkirk, Chatauque Co; the Hon. T. G. Waterman, Bighamton, Broome Co., N. Y.: Right Rev. H. U. Onderdonk, D. D., the Rev. Charles H. Alden, Philadelphia, Pennsylvania; Rev. William Wyatt, D. D., Baltimore, Maryland.

N. B. There will be vacancies for three boys in April.

March 23, 1839. 6t.

CHURCH FOR SALE. The two lots of ground and church thereon, situated in Sixth street, near third avenue, late the property of the Protestant Episcopal Church of St. Timothy, are offered for sale at a great bargain, if applied for soon. For further particulars, apply to F. E. Mather, Attorney, &c. No. 44 Wall street.

March 30. tf

A DICTIONARY OF THE CHURCH, by the Rev William Staunton, just published by Louis Sherman, 142 Fulton-street. For the opinion entertained of this work reference is made to the editorial columns of the Churchman, New York American, New York Gazette, and New Yorker.

Also *Keith's Demonstrations of the Truth of Christianity*. From the second Edinburgh edition.

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April 27, 1839. 2t

POUGHKEEPSIE FEMALE ACADEMY, Miss Curtiss, Principal. This institution reopens on the first day of May, and affords advantages for solid or ornamental education not surpassed by any institution in the state. The edifice is large and commodious, and opens upon paved walks which extend over the whole delightful village of Poughkeepsie.

Circulars containing terms, &c., can be had at the bookstore of Mr. Roe Lockwood, No. 111 Broadway, New York.

References—Rev. Messrs. Mann, Eaton, Hatch; Rev. Dr. Reed, and Hon. Judge Ruggles, Poughkeepsie.

April 9, 1839. 13t

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by Louis Sherman.

Feb. 19. tf

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes.

Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes.

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Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

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Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol. XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

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